Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

HYMN BEFORE ELECTION.

BY ANNA ROBERTSON BROWN LINDSAY.

O God, thou Potentate of all,
Upon thy fiat we would call,
And pray that as the die is cast
Thy grace may guide us to the last!
Grant us a race of stalwart men
To lead in public life again;—
Prophetic, noble, grand in dower,—
Such, Lord, exalt to thrones of power!

Put far from each the selfish aim,
The lure of spoils, the zest of fame;
With single heart and honest hand
May they bear rule throughout the land.
The shows of state, the sport of kings,
May they account but paltry things,
And dedicate their years and days
To thy vast sovereignty and praise.

In all their councils and their laws,
Unmoved by scorn or vain applause,
May they seek daily to fulfil
The purpose of thy perfect will.
And thus, as changing cycles run
And eras pass from sun to sun,
May righteousness gird all our frame,
And generations bless thy name!

RESPONSIBILITY.

BY LORD LYTTON.

No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladden'd! No star ever rose
And set, without influence somewhere! Who knows
What earth needs from earth's lowest creature?
No life
Can be pure in its purpose and strong in its strife,
And all Life not be purer and stronger thereby!
The spirits of just men made perfect on high—
The army of martyrs who stand by the Throne
And gaze into the Face that makes glorious their own—
Know this, surely, at last! Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow,
Are these worth nothing more than the hand they make weary—
The heart they have sadden'd—the life they leave dreary?
Hush! the sevenfold heavens to the voice of the Spirit
Echo: *"He that o'ercometh shall all things inherit!"*

WHAT AVAILETH THE STRUGGLE!

BY ARTHUR HUGH CLOUGH.

Say not, the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed
Your comrades chase e'en now the fliers,
And—but for you—possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent—flooding in—the main.

And not by eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slow—how slowly!
But westward—look! the land is bright.

Contributions.

THE REVELATIONS OF THE AUTUMN.

BY REV. H. C. HOLLOWAY, D. D.

In the revelations of the Autumn it becomes unmistakably known, what has been put into the ground, what has been growing, what productive causes the powers of Art and Nature have set in motion. The fruits of the Autumn are a final cause and explanation of all the mysteries and changes of the preceding seasons. The souls of the saved in glory, in the perfection of their holiness when gathered by the angels in the harvest, and presented without fault before the throne of God, will be a vision and reality of blessedness in Christ Jesus, abundantly sufficient to explain all the discipline of God in their behalf, all the administration of Divine Providence, all the mysteries of all ages and seasons.

It is only in these revelations that things can be fully determined, the tares to be tares, and the wheat, wheat. Assumed habits cannot be relied upon. Habit, unless there be principle at the root of it, as the life of it, does not change, alter nature, nor subdue it, but only adds to it, and exercises it. It is often a *second* nature, when it is by no means a *changed* nature; and it may be a second and a third, and yet not a *subdued* nature. For there is no end to the habits that may be taken upon the original nature, and that quite without the consciousness of the wearer, that they are habits at all. Just as a celebrated man of genius was said to be in the habit, in his fits of abstraction, amidst the absorbing pursuit of his favorite science, of putting on shirt after shirt, instead of a change of raiment, when he would prepare himself for society, till the man would find himself going about, a bundle of five or six shirts, larger by so many additions, but not changed. So do a man's habits increase, and he perhaps all the while calls them and considers them his virtues, while the body and the soul swathed within them remain the same, and not the heart nor root of a single heavenly motive, or the power of a heavenly nature, ever penetrated through them, or was present in them.

Habits are therefore very deceptive as well as powerful, and need to be carefully and profoundly scrutinized; else the very form of good may carry a man unalterably to the reality of evil. There is no more hopeless case than an unaltered nature; ungracious, concealed under what a man conceives to be good habits. The Autumn time, in such a life, will tell the true story; the true fruit of whatever the seed was, will be revealed.

Well did the Psalmist exclaim, "Who can understand his errors!" And wisely did he pray, "Cleanse thou me from secret faults!" There is nothing but true and deep heavenly principle, heaven-descended, that can prepare a man for the Autumn, and stand the Harvest test. God looks through all the coverings of the moral being, into the heart; through all the swathings of custom, manner, acquisition, habit, into that

which exists, unchanged, within. There may be a thousand different coatings of paint upon the globe of glass; yet there is one eye that sees the centre just as easily as if every covering were removed. God sees whether a man's habits arise from principle, or mere selfish expediency; whether a man puts them on, looking to the great example set for us in the Divine Humanity of our blessed Lord; whether a man wore them, not at second hand, as another man's cast-off clothes, or imitated fashions, but received them direct from the heavenly wardrobe of original grace; whether he wore them and acted in them, not to please man, but God; whether, in fine, he endeavored in all things to live according to that noble line of Milton,

"As ever in his Great Taskmaster's eye."

A habit that has the root of good principle will hold on, under all changes of custom and expediency; like those sea-plants, that have their roots so deep down in the ocean, that no change of waves, or agitation of tempests at the top, where the leaf lies, ever disturb them. A habit that has the root of principle is like those healthy trees, that increase from within, always growing from the centre and the root; they are the most precious and delicious fruit-trees. A habit that has the root of heavenly principle is the growth of grace, unchanged in all circumstances; it has its life hid with Christ in God; its roots are in Christ, and to him it is a lovely sight to see it growing. When Autumn comes the harvest will be rich and glorious.

Habits that result in such blessed fruition, are sustained only by prayer and faith; indeed, secret, fervent, persevering prayer is one of those habits. Such habits are like deep springs, running up through various formations. They take up mere fitful impulses, and carry them along, instead of being carried by them. They are at the farthest remove from mere occasional sallies of force, just as the hottest springs are said to be at the greatest distance from volcanoes.

But habits that are not fed by grace and sustained by prayer, must fall off and die, sooner or later, even though they have the form of godliness. Like the withered autumnal leaves out of which the life has gone, they fall to the ground to be trampled under foot. However beautiful they might be in appearance, yet, if a man could see through, and know by what *nature* they stand, he would mourn over them. He might, while deceived, begin to admire them, but in a moment, according to that sweet expression of the Poet Herbert, they bid the rash gazer wipe his eye, for

"Their root is ever in the grove,
And they must die."

And to conclude the warning in the quaint, but significant closing of that beautiful Autumnal Poem, a stanza so well illustrative of the glory of immutable and heavenly principle,

"Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives."

Harrisburg, Pa.

—There is nothing in all the world so brave as love; it will do and dare to the uttermost. When the last word has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. It is the mainspring of the world that keeps the whole machinery in motion. "Whatever things are sweet or fair, love makes them so." Wherever nobility, goodness, or heroism springs into life, love lies at the root. From the rose-vine planted by the garden wall, to the Christ uttering words of forgiveness from the Cross, it is all love's story.—Selected.

ABOLISHING WAR.

BY PROF. W. H. WYNN, D. D.

"In times of peace, prepare for war"—did not George Washington make this the burden of his farewell address? To quote literally, these are his words: "To be prepared for war, is one of the most effective ways of preserving peace."

It might be said that this was timely advice to a young nation, just emerging from the birth-throes of a long and bloody revolutionary war, with but scant recognition as yet among the old world powers, themselves tossing and heaving in the turbulance of internal and international agitation and storm.

It was a time when war was the order of the day. Piracy had not yet given up its traditional recognizance as the tolerated terror of the seas. Armored fleets were still hovering in buccaneer adventure around our unprotected coasts. At any moment our old enemies of the forum and the forest might renew their hostilities, and pounce down upon us, when our forts were unmanned, and our war vessels dismantled, and sweep our hard-won liberties away.

And so it is admitted, that the Father of his country warned wisely and seasonably against the dangers of his day. But as a general proposition, applicable, let us say, to the times in which we live, 100 years and longer after that kindly voice was hushed in death!—there are those who say no to all this, and protest loudly against all anticipative interest in the possible outbreak of war. We have gone on, they say, so far on the highways of universal peace that a resort to war, as a means of settling our internal or international disputes, is an anachronism, a reversion to the barbarous methods of a by-gone day.

O, how much we wish that, in this opinion, they might be triumphantly sustained. We have, indeed, gone a long way on the thoroughfares of peace; and we are seeing longer and longer intervals between the darkening of our political heavens by the clouds of war. And then there are two things, which have the stimulus of prophecy about them, if they do not absolutely pledge themselves for the realization of our hopes in our own day. We have lived to see what we may call the "federation of the world," yes, through science and commerce the actual bringing together of the ends of the earth, in a kind of communal, reciprocal, altruistic, relation, that at least may be trusted, in any crisis of diplomacy, to hold the dogs of war in deliberative leash.

And then there is the "Peace Congress," a kind of ministerial "court irenikon" for all the world, a modern Amphictyon, so to speak, which will hear and arbitrate between litigant nations that think they have occasion for offense.

There is in all this, we grant, food for our optimism, but by no means to the extent of having us revel in a feast. Look about you; it is always safe to infer, with reference to the large, from what you can see is going on in the small. How is it in the little circle of humanity in which you move; over what area of it does unclouded peace prevail? If you could get an undisguised record of what bad passions are let loose every day, in a company of 100, let us say, of the most respectable and best disposed of your neighbors, would it warrant you in believing that the millenium was just there in waiting at your door?

The quarrels among business men and professional men, and politicians, often bitter and prolonged; domestic broils; temperamental and family feuds; private spites; bickerings; jealousies; the fierce hatreds and violences that break out in the animal man, inflicting upon society a moral blight which is as black as the blackest in the annals of war—put all these together,

and then multiply them a thousand fold, and you will get some idea of the extent to which human nature is still mortgaged to the brute.

Here are the elements out of which the devastation and slaughter of the bloodiest battlefields are evolved. It is a dark picture; breathes of pessimism; almost we chide ourselves for having drawn it out. But in an age when indifference and a sentimental optimism are singing the siren song, Peace! Peace! when there is no peace—we must pick up courage, and face the facts. Notwithstanding, our western civilization has gone on by leaps and bounds, and in spite of the fine glow of promise which religion and science have thrown over our political skies, the raven is still haunting our horizon, and the dove comes not back with the assuring branch in its beak.

This much, when we limit our inquiries to Europe and America, that side of the "federation of the world" that has mounted highest in the softening and humanizing of the social life of man—it must be confessed, the picture puts the reign of peace discouragingly far away.

But how about the other side, the Orient, where young and vigorous nations, recently emerged from the seclusion and barbarism of their tribal adolescence, find themselves open to the world's wealth and commerce, and have at their disposal the world's latest and deadliest inventions in the arts of war? What if, in appropriating and mastering these warlike forces, they exhibit an aptitude and skill, that at once startle and challenge the boasted science and prowess of the old-time rulers of the world!—and with all this, no genial training in the majesty of international law; no profound sense of the ethical obligation which treaties impose!

Now here are the seas, the common highway for the fleets of the world. Over this highway sail the merchant marine, and in like manner the bristling armadas, that are to bind together or embroil the families of men. Who is there prepared to say that we have come upon a time when civilized, scientific barbarism, if we may so call it, will not aspire to supremacy on these seas, first by way of peaceful commercial intercourse in all the great harbors of the world, and then, when the least tangle in diplomacy should provoke, by setting the continents all round aflame with the fires of war?

Besides a commercial bond of union, in itself considered, gives no assurance of peace; may at any time put the torch of cupidity to the most imposing structures its otherwise kindly enterprise may have built up. Wealth and war alliterate—a coincidence which suggests, that, so long as material interests are in the ascendant among the nations, war is imminent, whether the nations be civilized or barbarous, Christian or pagan, just beginning a career, or of a thousand years compact history and growth.

O, yes, we grant it, war is diabolical; its fires are kindled in hell; we cannot denounce it in language stern enough, and bitter enough, to do justice to the sum of all horrors known among men. But as things now are, with humanity sadly crippled and foot-sore in its upward ascent, we must distinguish between war and defense, and while launching our dreadnoughts on sanguinary seas, pray and labor for a time when the thunder of battling navies shall be silenced all round the world.

Tacoma, Washington.

—It seems to me that the best way for a man or a woman of pleasure to get a day off would be to do a little honest work. The real joy of leisure is known only to the people who have contracted the habit of work without becoming enslaved to the vice of overwork.—Henry van Dyke in Days Off.

HABITS: GOOD, BAD, AND INDIFFERENT.

BY W. W. DAVIS.

"My very chains and I grew friends;
So much a long communion tends
To make us what we are; even I
Regained my freedom with a sigh."
—Prisoner of Chillon.

In our Bible class on a recent temperance Sunday we decided it was waste of time to discuss the drink evil, as our old ladies and gentlemen are all veteran teetotallers.

"For in my youth I never did apply
Hot and rebellious liquors in my blood."

So we resolved ourselves into a committee of the whole, and considered a topic that naturally grew out of the lesson of the day.

While habits are not born with us, as a love of music with Mozart, painting with West, history with Macauley, science with Newton, rhyme with Pope,

"While yet a child, and all unknown to fame,
I lisped in numbers, and the numbers came,"

still they are formed very early, and soon become second nature. Habit is a cable, says Horace Mann. We weave a thread of it every day, and at last we cannot break it. Or like some stone, remarks Spurgeon, which is soft when quarried, but soon becomes hard as adamant.

Instead of calling habits simply good or bad, it was agreed to add a third quality, indifferent. That is, a habit may be foolish, but it is innocent. For example, Dr. Johnson touching every post as he walked the streets of London. Again, a man stroking his beard, a woman displaying her jeweled finger, a boy or girl chewing gum. "I object," interposed a teacher member, "that is a vicious practice and I do not allow it in school." A lady thought pepsin gum for indigestion should not come under the ban. But idle gum was placed on the index expurgatorius.

When we came to the consideration of good habits, it was easy to mention regular attendance at church and Sunday-school, prayer, Bible reading, temperate living, and a long list of excellent practices that all respectable people must observe. But the Sunday paper was proscribed in spite of Dr. Gunsaulus' proposal that it may be made a medium of moral teaching. Its coarse pictures and sensational articles do not minister to a spirit of devotion.

"In holy duties let the day,
In holy pleasures pass away."

This old couplet has divided the critics:

"Early to bed and early to rise,
Makes a man healthy, wealthy, and wise."

Is it true? Is it like the laws of the Medes and Persians? Scott did most of his novel writing before nine in the morning, and Albert Barnes wrote his Notes before breakfast. It was their time for work. Gibbon finished the Decline and Fall at midnight. That was his time. Farmers believe in early rising. And for young men and women, late hours are ruinous. Buchanan thought every gentleman ought to be in bed by ten. We believe as a habit, early rising would get the votes of the philosophers.

One of the observing members suggested that all should be on their guard against slang. Its use by children and the crowd on the street is not surprising, as they do not know any better, but for educated people there is no excuse. Why they deliberately turn from Shakespeare to Josh Billings, from the sky to the scum, from oil painting to coarse daub, is a mystery. Low language shows low taste. Let us seek the things that are excellent.

"Read Homer once, and you can read no more;
For all books else appear so mean, so poor."

There was some hesitation in passing judgment upon smoking, because so many good men are given to the indulgence. Robert Hall smoked because it relieved his pain, and Spurgeon, as it soothed him after the strain of preaching. Charles Kingsley declared he tried, but could not give up the habit. Norman Macleod thought a summer day on the grass with a cigar was a rare enjoyment. Tennyson and Phillips Brooks smoked and talked poetry in the attic at Farringford. Carlyle saw visions in the clouds of his pipe. And yet some of us shook our heads. The fact is—

Of all habits, walking affords the most pleasure. Not only the best, as it calls all the muscles into play, but the cheapest, as it involves no outlay. No horse to feed, no carriage for repair, no automobile to turn turtle. It is only on your feet that you have the freedom of the sunshine, the flowers, the birds, the people, the landscape. So Dickens roamed in London, Phillips Brooks in Rome, Wordsworth by the lakes, Scott among the Highlands, Bayard Taylor by the Rhine. Never look at the weather. Rain or shine, prepare for a good dinner by a lively promenade.

"Walk, and be happy,
Walk, and be healthy."

If walking is good for the body, cheerfulness is the tonic for the mind. The habit of looking on the best side of every event, says Johnson, is worth a thousand pounds a year. Samuel Smiles called it the sunshine of the heart.

"A merry heart goes all the day,
A sad tires in a mile."

Give us, O give us, exclaimed Carlyle, the man who sings at his work. Sorrow comes soon enough; let us be merry while we can. Let us make the world happier as we are passing through it. Wordsworth spoke of a man of cheerful yesterdays and confident to-morrows. Proverbs puts the truth in a nut-shell: A merry heart doeth good like a medicine, but a broken spirit drieth the bones.

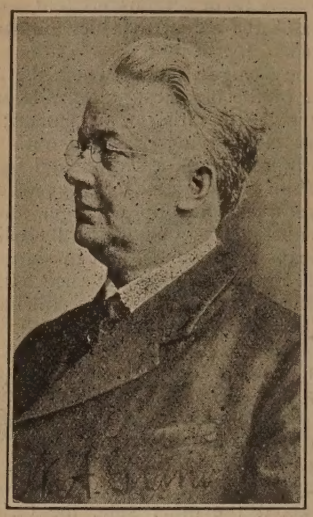
INAUGURATION OF PRESIDENT GRANVILLE.

BY PROF. G. D. STAHLEY, M. D.

The ceremonies incident to the inauguration of William Anthony Granville, Ph. D., as president of Pennsylvania College, took place on October 20th, and were characterized by a brilliancy of detail quite unusual to the sober progress of the institution's past history. At night one thousand electric bulbs entwined the Corinthian columns of the old dormitory and made brilliant its chaste lines from basement to cupola, whilst a dozen arc lights vied with five hundred beautiful Chinese lanterns to illuminate and decorate the spacious campus. During the day, the academic robes, with varicolored hoods, threatened to outclass the autumn foliage in brilliancy and variety of hues. Method and scholarly procedure made the execution of the program most impressive, whilst the numbers and enthusiasm of the alumni and friends of the College kept the interest of the day keyed to a high pitch.

The exercises began on the evening of the 19th with a most excellent musical program rendered by the Harrisburg Orchestra and the College musical clubs.

On Thursday morning the academic procession, consisting of the board of trustees, faculties of College and Seminary, the honorable delegates from other institutions, alumni and undergraduates—forming an imposing line of over six hundred marchers—moved from Recitation Hall, encircled the campus and entered a tent erected south of Brua Chapel, having a seating capacity of two thousand, three-fourths of which was required to seat all the people in attendance.



WILLIAM ANTHONY GRANVILLE.

There were over fifty visiting delegates, representing the seven universities and the more important colleges of this and adjoining states, all clad in academic robes with hoods bearing the color insignia of their owners' degrees and the institutions whence these degrees were derived. The members of the board and the faculties of our two institutions were also similarly robed.

The ceremony of induction was dignified and impressive. The music was furnished by the excellent Harrisburg Orchestra in connection with a splendid choir of student voices, specially trained for the occasion.

After the invocation by Dr. J. A. Singmaster, '73, a salutation was delivered by Justice J. Hay Brown, '67, of the Supreme Court of Pennsylvania. In the course of his remarks he deprecated the substitution of the name "Gettysburg College" for the more legitimate and proper designation—"Pennsylvania College." He spoke feelingly of the past history of the institution and of the honored professors of his own college days, closing with an earnest appeal for individual and civic righteousness in the maintenance of good citizenship.

As vice-president of the board of trustees, Hon. S. McSwope, '73, in a singularly clear and forceful speech tendered the office of the presidency to Dr. Granville, which the latter accepted with a few brief words and by receiving the College seal from the secretary of the board, the keys from the treasurer of the College and the charter from the librarian.

Then came the presentation to President Granville of the honorable delegates and guests in attendance. This function was performed by the secretary of the board, who introduced each one by name, title and official position.

The greetings from the honorable delegates were conveyed by Secretary Anson Phelps Stokes of Yale University, who took occasion to speak of President Granville as he had known him during a companionship of fifteen years, and congratulated Pennsylvania College on securing his admirable services.

Prof. John A. Himes, Litt. D., '70, spoke for the College faculty, contrasting some educational methods of former times with certain more modern tendencies.

Prof. Allen J. Smith, M. D., '83, University of Pennsylvania, spoke for the alumni, extolling the character of the work done by the College, and rejoicing especially that it stood for genuine Christianity as over against the monism and materialism of many modern educators.

ASSEMBLING FOR THE ACADEMIC PROCESSION.

The greetings from the student body were voiced by Earl J. Bowman, '11, who in a very happy manner briefly outlined present student activities and the spirit of enthusiasm which is prevalent among them.

President Granville then delivered his inaugural address, which was replete with sound views in the advocacy of the best education possible, on both conservative and advanced lines. In the present educational unrest he desired to be known as a "conservative optimist." He magnified the mission of the non-sectarian but denominational Christian college, and expressed the hope that the "Carnegie Foundation" might soon cease discriminating against the distinctively Christian college, whilst granting its benefactions to those institutions whose religious principles are incidental or second-hand. Attention was directed to the problem confronting the College in regard to the kind and degree of training which our curriculum should recognize in dealing with the great present-day demand for instruction leading to the various engineering professions. President Granville closed by protesting that his own importance in this inauguration event was insignificant and was entirely secondary to the loyal College spirit which had brought the alumni and friends of the College together, and on which he intended to hopefully rely in his efforts in advancing the interests of the institution.

By authority of the board of trustees, President Granville then conferred honorary degrees on the following: Martin G. Brumbaugh, Philadelphia; Ira Remsen, Johns Hopkins University; Judge Henry W. Harter, Canton, Ohio; Hon. Louis H. Clement, Salisbury, N. C., Doctor of Laws. Anson Phelps Stokes, Yale University, and Emil Meister, Lancaster, Doctor of Divinity. Dr. Allen J. Smith, University of Pennsylvania, Doctor of Science. Colonel John P. Nicholson, Philadelphia, Doctor of Literature.

After singing Luther's great battle hymn, the exercises closed with the benediction by William Gerhardt, D. D., '41, of Martinsburg, W. Va., the oldest living graduate of the College.

A splendid collation in Recitation Hall, prepared by the ladies of the town and an efficient Gettysburg caterer, then awaited the four hundred and thirty visiting delegates, alumni and former students who showed their great appreciation both by appetite and comment. The rooms were tastefully decorated with cosmos and chrysanthemums. After the collation, Charles S. Duncan, '82, president of the alumni association, presiding, most interesting and entertaining speeches were made by the following guests: President Remsen of Johns Hopkins University, President Reed of Dickinson College, President Heckert of Wittenberg College, Professor Ormond of Princeton University, and Doctor Martin G. Brumbaugh, superintendent of Philadelphia public schools.

An automobile tour over the battlefield, and attendance at a foot-ball game between the local team and one from Lebanon Valley College, divided the interest of the visitors for the remainder of the afternoon.

In the evening, President and Mrs. Granville, assisted by their two daughters and visiting friends, gave a most delightful reception in their home on the campus from eight to ten o'clock. The rooms were tastefully decorated for the occasion, and the Harrisburg Orchestra furnished enjoyable music on the piazza whilst the visitors moved in and out extending well wishes to the new president and his family, and also congratulating each other on the happy event which had brought them together.

Thus has passed into history a red-letter day for Pennsylvania College. May its memory long abide, and may the spirit and influence of the occasion serve as a mighty stimulus for future endeavor in behalf of this the oldest Lutheran educational institution in the United States.

Gettysburg, Pa.

THE IMAGE OF GOD.

BY HENRY W. LONGFELLOW.

O Lord! that seest from yon starry height,
Centered in one the future and the past,
Fashioned in Thine own image, see how fast
The world obscures in me what once was bright.
Eternal Sun, the warmth which Thou hast given,
To cheer life's flowery April, fast decays;
Yet in the hoary winter of my days,
Forever green shall be my trust in Heaven.
Celestial King! O let Thy presence pass
Before my spirit, and an image fair
Shall meet that look of mercy from on high,
As the reflected image in a glass
Doth meet the look of him who seeks it there
And owes its being to the gazer's eye.

LUTHER SUNDAY
AND THE
Home Mission Offering,
NOVEMBER 13.

The Day of Prayer for Home Missions,
NOVEMBER 6.

THE WAY OF SUCCESS.

The Luther Sunday Offering.

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the bounteous land."

These familiar lines, learned in our childhood days in the old home school-house on the edge of the woods, have been running through our mind to-day as we have been thinking about the approaching Home Mission offering on Luther Sunday. The offering on that day, whatever its size, will be the aggregation of the numerous small gifts of the individual members constituting our Sunday-school army. Consequently the success of that effort will be largely determined by the number of persons that can be sufficiently interested in the cause of Home Missions to respond to the call for an offering. There are about 275,000 officers, teachers and scholars in connection with the Sunday-schools of the General Synod, and the chief effort of the pastors and superintendents should be directed towards awakening their interest in behalf of this special Home Mission offering. If each one of this vast company were enlisted under the Home Mission banner and equipped with a "Red Letter Envelope" and returned it filled with a liberal offering—even if that offering averaged only ten cents—the sum total would be over $27,000.

While it may be too much to expect such a unanimous response, yet doubtless, if the proper influences were exerted and the right sort of effort made, at least 200,000 of the members of our schools could be brought into line in behalf of this effort. It is not hard to see, therefore, how large a responsibility for the success of this undertaking rests upon the pastors and superintendents. If they are deeply interested in its success and give their active and earnest assistance, in awakening interest and inspiring enthusiasm in the hearts of the tens of thousands under their leadership, there will be no uncertainty as to the outcome of the effort. Our aim is, "*A gift from every member of our Sunday-schools*," and no pastor should be satisfied with less, and should work to that end. The demands for Home Mission aid are most urgent, and for the sake of our scattered and needy people, and for the welfare and prosperity of our Church, those demands should be fully and promptly met.

Many synods have fallen far short of the apportionment, which is most deeply to be regretted, as it will seriously impair the full success of the work in the future. We believe if the earnest and united help of the boys and girls in the Sunday-schools had been secured by giving them the opportunity to make an offering, at least much of the disastrous deficit could have been avoided. Let us make much of the coming Luther Sunday and secure an offering that will far surpass any heretofore made.

A. S. H., *Gen. Sec'y B. H. M.*

DOES HOME MISSION WORK PAY?

How often we have heard that question asked; and how often we have heard it answered. Yet, like many other important things, there is need for the "line upon line, precept upon precept" method, "lest we forget." Home Mission work does pay; it pays in dollars and cents, as an examination of our statistical tables will plainly show.

It pays in the additions to the membership rolls of our dear old church, as the thousands of those belonging to mission churches bear record.

It pays in the reclamation of the erring boy and girl, older or younger, that is away from the associations of home, and thrown amidst the enticements of the world and the devil. One such soul reclaimed would amply repay all the money invested. Was it not Horace Mann who said that the salvation of one boy would be worth more than all the money spent on the erection of a large building for news-boys. When called to account for the statement he replied, "It would be if it were MY boy." Suppose it were your boy or girl that the home missionary rescued from the snare of the fowler, wouldn't it pay?

It pays in the comfort administered to the sorrowing and the sick, away from the tender ministrations of friends and loved ones.

It pays the Christian who engages in it in the consciousness of fidelity to his Lord who left a commission that begins at home in its evangelizing the entire world.

It pays in the assurance of obedience to him who loved us and gave himself for us, leaving to his followers down to the end of the age no other work or command than to "Preach the Gospel."

It pays in the development of workers who would never have been developed for the life of Christian usefulness that they now fill had they not been face to face with a great call in one of these small churches.

Where can you find a better field for the investment of the Lord's talent? Remember Home Missions on Home Mission Day and all the time.

A MOST IMPORTANT CAUSE.

BY REV. GEORGE BEISWANGER.

Look at Home Missions from any standpoint and we must conclude it is one of the chief benevolent causes, if not the chief cause. One thing on which we all agree, it should be the cause paramount during this period of the year.

Our unparalleled opportunities proclaim it important. The Church's self-preservation proclaims it important. The safety of the country proclaims it important. The powerful reflexive influence proclaims it important. But above all, the quick returns in self-support and the immediate returns of an ever-increasing stream of beneficence flowing into the treasuries of every board proclaim it most important. *Returns—immediate returns*—this enhances the value of Home Mission work.

The day was when fifteen to twenty years were considered a reasonable time to establish a mission. Glance over the minutes of the synods where the Home Mission Board has stretched out its beneficent hand over the populous centers and behold! two, three, five; at the highest, ten years' aid and you find a vigorous child having cast off its swaddling clothes, living in an edifice beautiful without and churchly within and pouring into the treasuries of the various boards a stream ever increasing in its flow. A remarkable and indisputable

fact, along with the older churches, the mission churches and synods are raising and exceeding their apportionment.

Returns—immediate returns. Take away the souls that have been saved, the characters that have been developed, the weaklings that have been made strong, the influences that have gone out in every direction; count the actual increase in membership, the value of church property, the cash that has come to the church boards for benevolent purposes and it will satisfy the keenest scrutiny of the most exacting financier. To-day the investment, to-morrow you see a congregation arising and taking its place not as a weakling but as a permanent monument to Christ, beautiful for situation, rich in faith and abundant in good works. Immediate investment to-day in every center of industry will bring to the Lutheran Church immediate results such as no other denomination can approach and will pour into the treasury of every board a permanent stream, large and enlarging.

ONE HOME MISSION.

BY R. B. PEERY, PH. D.

Some twenty years ago, by the liberal aid of the Boards of Home Missions and Church Extension, a congregation was organized in this growing western city of Denver. The work was hard, and the growth slow. What has been the outcome?

We now have a nice church property worth $25,000, free of all indebtedness, and a congregation of four hundred members, while we have dismissed as many more to strengthen other congregations. Six years ago a band of our people started the successful Trinity Mission, in South Denver, and we have recently begun another promising one in East Denver.

For several years our offerings have been over $5,000 per annum, $1,000 of which has gone for benevolences. Our present apportionment is $543, and we will pay the synod twice that amount, besides about $400 for extra local benevolences.

But our best work has been spiritual. Many souls have been won for the Master here. Some have received an impetus to active service, and gone out to the home and foreign field. Hundreds have been built upon their most holy faith, and strengthened and developed in their lives. Thousands of sick and dying have been comforted and helped. Many Lutherans traveling to and from the Pacific coast have been cheered and refreshed on their journey, by a Sunday in St. Paul's.

Surely this venture in Home Missions has been an unqualified success; and what has been done here can be done elsewhere.

LETTER FROM NEW YORK.

What a kaleidoscopic life we have here in New York. I refer not only to the moving crowds on the streets, but to the homes and entire social life of the people. As the people do not live in their own houses, but in small boxes known as flats or tenements, it is easy for them to become nomads. When they tire of their surroundings, "they fold their tents like the Arabs and silently steal away." This is an obstacle in the way of satisfactory church work. But it is also one of its attractive features. One is constantly meeting with new faces, new conditions, new nationalities. A New York congregation does not get tired of its preacher. It does not stay long enough to do so. In the country, in this state, the average tenancy of a parish is a little over three years. Then the pastor has to move. Here in the city the people move, the pastor stays.

At present a dozen nationalities are represented in my congregation, Americans, Germans, in all their various tribal varieties, Poles, Russians, Hungarians, Dutch, Danes, Swedes, Irish, French, Jews and Belgians. But from time to time the representatives of a dozen other nationalities slip in and slip out as they follow the never-ending procession, Finns, Norwegians, Galicians, Italians, Spaniards, Rumanians, English, Letts, Livlanders, Esthonians, Scotch and—well, to fill out the second dozen, Pennsylvania German. The last named, however, seldom come to my church. Perhaps it is because I am a Pennsylvania German myself. Hundreds of young men and numerous families of my native state come to New York, but I seldom see them in church. I do not recall that I ever received a letter from a Pennsylvania pastor commending members of his flock to my pastoral care.

To-day I tried to add an Esthonian to my flock. Esthonia, as you know, or probably not, is one of the Baltic provinces. Centuries ago it was conquered by the German barons. The Germans, although comprising only one-thirteenth of the population, are the most powerful part of the people, and are the chief land owners. The national Church is Lutheran, although it is gradually declining under the influence of Graeco-Russian proselytism. The pastors are closely allied in their sympathies with the nobility, and during the recent revolutionary outbreaks, the rage of the peasantry was directed as much against the pastors as against the nobility.

It was with some difficulty that I found my way through the modern cliff dwellings to the particular cave in which the family I sought resided. A graceful woman met me at the head of the stairs. I introduced myself as the pastor. She called her husband, a fine-looking man, with attractive features and characteristic Finnish appearance. The Esthonians are supposed to belong to the Finnish race. He welcomed me into his room. His German was so imperfect that I switched of into English. He explained that he had learned German at school in Reval, but had forgotten it again. A long conversation followed, of which the following is a brief resumé.

"You have children; I want them in my church."

"It is not necessary that they go to church. They go to day school. They play piano. That is enough."

"They do not learn religion in day school. We teach them religion."

"I learned religion when I was a boy at school. That does not help me to buy bread. My children must learn to get money, to live."

"They must also learn to be good. We need other things besides bread."

"Sometimes I go out with them and walk, and I tell them to be good."

"A child is like a garden. You plant good seed, and flowers and fruits will grow. You plant nothing, there will be weeds. I am a pastor, perhaps I can help you to take care of your children. That is my business."

"Some pastors are bad. I know a pastor, he drinks just as much as we do and more. He is bad. The pastors in Esthonia stood by the Barons. We hate the Czar, we hate the barons, and the pastors were no friends to us. We kill the pastors." (This, in spite of his attractive features, was said with an intensity of feeling.)

"It is different in this country. The pastors have nothing to do with the government. We are one with the people."

"Yes, I believe you, it is different. But I read Socialist paper, and that paper tells me we do not need the Church. I see some children in this house. They go to Catholic Church, and they are not good."

"Yes, but our Church is not Catholic. It is Lutheran. We teach your children to be good."

"When they are bigger, they may do as they like."

"Give me your children now. I love your children.

I will help you. You will never be sorry. If you do not, the time will come when you will be sorry. I will help you to take care of your children."

It was an intensely interesting dialogue. It was a contest with the representative of a race that for centuries had opposed the inroads of Christianity, that in these latest years knew nothing good of its ministers, and was ready to slaughter them. In this year of grace, here in New York, he had become practically a heathen. I put my hand upon his shoulder and plead with him, "Give me your children; I will do them good."

"You shall have then. Send for them next Sunday morning. The children will be ready."

October 20, 1910. GERMANICUS.

TWO LUTHERAN PROFESSORS.

BY PROF. V. G. A. TRESSLER, PH. D.

[*Concluded.*]

The specifications given heretofore are sharply indicative of the differentiating principles above referred to.

To Richard Melanchthon *does* revise upward.

To Tschackert Melanchthon *does* revise downward.

To Richard changes are *few in value.*

To Tschackert changes are *many and large in value.*

To this end my quotations in the "World" article were, without exception, absolutely precise *for the purpose in hand.* The matter of the specific edition of the A. C. which Melanchthon changed has prime importance to the historiographer of the editions, but to the attitude of the Two Lutheran Professors it is of as much consequence to haggle over special editions as it would be for a physician to show which one of the millions of corpuscles of his patient is the tainted one. It suffices to know he has the fever. Whether this fever is in the red or white corpuscles, the plasma or fibrin of the blood, is a vanishing question—not even an academic one.

With regard to the Concordia, I shall submit but a word, as its case falls in line with the principles made clear in the article.

I confess I was curious how Rev. B. would endeavor to show the identity of Richard and Tschackert on the Concordia. And here we have it. The OBSERVER is just at hand.

First, acknowledging the unbridgeable differences shown in my quotations, he painfully explains *why* Richard said it. With that I am not at all concerned. In discussing the "Two Lutheran Professors" I am speaking not of motive, but of attitude. The pages show the attitude of the writers, though they may conceal their motive. Their thoughts I do not know. That province I gracefully yield to Madame Eusapia Palladino and Rev. B.

Next, we have set up as a straw man what Tschackert should have said to satisfy alleged extreme confessionalists. The writer then of course shows to his own satisfaction that Tschackert is not guilty (of what no one had charged him with). And Presto! But straw men are more out of date than even straw hats at this season. Of course the Formula was not perfect to either Richard or Tschackert, nor is it so to any one else whose view I have the pleasure of knowing.

But with Richard the Concordia was an unfortunate reality which, being here, has to be made the most of, and out of which, properly handled, good may possibly come. With Tschackert, on the contrary, it was a historical and logical outcome whose purposes were pure, and whose content has established historical continuity and given decisive direction to Lutheran thought. (Ent., pp. 570-572.)

In addition to previous citations hear Tschackert further: "Though locally conditioned, yet they (the Concordia articles) all arise out of a common soil, the Lutheran Scriptural principle of justification by faith with its premises and consequences." (Ent., p. 570.) "*In fact the authors of the Formula of Concord have restored the continuity of genuine Lutheran teaching.*" (Ent., p. 571.) (Italics are Tschackert's.)

Set over against this Richard. (*Conf. Hist.*, p. 514.) "Its (the Concordia's) doctrine of the Supper is neither tenable nor capable of proof." Or this, finally: "We believe that the impartial verdict of history will be that the Formula of Concord has done more harm than it has done good." (P. 518.)

It would seem to be the part of courtesy to permit Dr. Richard to express himself unhampered by the views of others. He himself always did this. He would not wish his own ardent friends to hammer, crowd and squeeze his paragraphs in order to make them fit into harmony with that which was his special bete-noir. Let us have done with the effort to prove by a word here and a sentence there, a community of spirit where such is non-existent.

It really is not to be wondered at that the author of the Richard-Tschackert articles, after a seven-page, two-month struggle, should so fulfil Horace's line:

"Parturiunt montes, nascitur ridiculuc mus."

He evidently himself feels the unsatisfactoriness of his position, and in Art. 2 says:

"We cheerfully concede that on this point of vital importance there is some divergence between the two Professors." And of the Lord's Supper, "We see Richard and Melanchthon on one side, and Tschackert on the other."

And, wonder of wonders! in Art. 3 we are told "As to the Formula of Concord itself, Tschackert says practically what Dr. Tressler makes him say."

But enough on this matter—more would be carrying coals to Newcastle.

My brief article on Two Lutheran Professors has been made the occasion of introducing the names of a number of distinguished Lutherans, my esteemed colleague, Dr. Bauslin, as well as Drs. Albert, Singmaster, Remensnyder, Jacobs and Krauth. These gentlemen, alive and active, save the last, can all speak for themselves with discriminating ability. The matter I had in hand does not require my defence, antagonism or discussion of their views at this juncture. My article's purpose was to interpret "how Profs. Tschackert and Richard agree on the great points of our confessional life."

We have seen that they are ocean wide apart in their conception of Lutheran things at the time of the Reformation.

That Prof. Tschackert in his view, has in his attitude to Melanchthon followed the lines of modern scholarship is also right clear to the student of modern religious thought. I have space, if indeed any at all, only for the fewest possible citations. But they are from living, vital, present forces in theology.

Prof. Seeberg, of Berlin, whose text on *History of Doctrine* is now used in all our seminaries, says of Melanchthon's teaching: "We notice a characteristic materializing and leveling down of the ideas of Luther, while upon certain points the author knowingly advocates positions differing from his." (P. 349.)

Of the Lord's Supper, Seeberg writes: "Melanchthon gradually lost confidence in Luther's doctrine of the Lord's Supper" . . . "He became less and less satisfied with Luther's conception of the presence." (P. 350.)

There was "as compared with Luther a narrowing of the horizon" on the matter of faith. "He believed himself to be in accord with Calvin." (P. 355.)

Summing up, Seeberg asserts that "he, Melanchthon, advocated a number of theological doctrines of his own at variance more or less with those of Luther."

Turning now to the brilliant Prof. Loofe, of the University of Halle, who, being somewhat of a Ritschlian, would have no axe to grind, we see him asserting, "Just as undeniable is it that the Melanchthonian theology coined only in part the riches of the Lutheran thought, yes, even surrendered valuable reformation ideas to the spoiler." (Loofe, *Dogmengeschichte,* Sec. 85, 3 b.)

On the Supper Loofe asserts: "All the more noteworthy is it that after 1531 Melanchthon step by step turned ever more away from Luther's doctrines of the Supper. (*Real Encyklopedie*, Vol. 1, *Abendmahl*, p. 66.)

Turn next to Prof. Kirn, of Leipzig, himself Swiss born, and by no means an advocate of extreme Lutheranism. He says: "Melanchthon's dogmatic deviations from Luther consist in a toning down of the thoughts of that one" (Luther). "Undeniably here and there he has sapped their force and fullness." "Only muffled does the voice of the great Reformer (Luther) sound out from the writings of Melanchthon." Among his specifications Kirn cites the Supper. "Melanchthon's teachings of the Supper appear likewise among the deviations from Luther . . ."

"If one surveys the whole field there can be no doubt that Melanchthon's efforts only advanced the Reformation in a straightened and narrowed conception." (In einen verkurzten und eingeengten Fassung) (Real Encyk., Melanchthon, Vol. 12, pp. 535 and 536.)

Let us hear Prof. Koldi, the great Luther student of Erlangen University, whose work along these lines has for years been recognized as fundamental. Speaking of the variata, Prof. Koldi says, in concluding a discussion: "Thirdly, they (the variata) are actual changes or really weakenings of a dogmatic nature. Among these one notes specially the change of the Tenth Article" (the Supper). "One dare not doubt the change in his conception of the Supper in his omission of vere et substantialiter ad esse in order to open the way for himself and others to make common cause with the Swiss."

So much for Prof. Tschackert's agreement with the live, vital, modern theological thought of to-day in circles where advance work is being done in philological and historical spheres.

It seems then that Prof. Tschackert and Prof. Richard cannot walk together. For how can two walk together save they be agreed? It seems further that Prof. Tschackert, while not agreeing with "ma" and Daniel Webster, is in hearty and co-extensive agreement with the constructive modern theologians of the Fatherland. It seems that a conclusion I arrived at last July in my "World" article, in view of all the facts, was indeed most mildly put. It was this: "His (Tschackert's) interpretations seem to be as well based as they are clear and candid. He has no more material than Richard. But he is a different potter. Neither of them may have fashioned Etruscan vases, but the German professor has, I believe, shaped his clay to contain a larger measure of essential history."

If I dare add by way of postscript a word with reference to the great work in general of Prof. Richard, it would be this: Dr. Richard seemed often to have lost his way in the very multiplication of facts which his own indefatigable toil had furnished him. He fails to get perspective in his exceeding absorption over some specific "find." The lesser detached from its relationship is viewed as an end in itself. The newly-discovered bone is so interesting for its own sake that Prof. Richard puts it in a glass case by itself instead of attaching it properly and completing a perfect anatomy. Perhaps it is natural that some of Prof. Richard's students fall into the same maze and tangle of things.

When I look at the Richard-Tschackert articles I recall and apply a criticism which Prof. Seeberg voiced to me in his Berlin home. He was speaking of Denifle's savage attack on Luther, and he said: "Most of Denifles' specific charges are unfounded; but if all were true, they yet would give no basis for his utterly unhistorical estimate of Luther. He does not understand him. He is like a man in a forest who cannot see the forest for the trees."

Springfield, Ohio, October 13, 1910.

REFLECTIONS OF AN OUTSIDER.

BY PROFESSOR JOHN O. EVJEN, PH. D.

[*Concluded.*]

What really prompted me to respond to the invitation of the "Quarterly," was my interest in the *Allgemeine Konferenz,* which I had attended in Sweden, 1901. It was invited to hold one of its gatherings in America, an invitation which predicted great benefits to the Lutherans in the new world, including us outsiders. But when Dr. Schmauk and the other custodians of the Book of Concord traditions, in meeting with Professor Richard, found the confessional position of the General Synod to be unwarrantable and thus caused the invitation to be canceled, the Danish and Norwegian Churches had as much reason to complain as the General Synod, so much the more since they were not invited to deliberate or even informed that the *Konferenz* was about to visit our country.

I raised the question, Was the ruling of the Council representatives just? I answered it in the negative by defending the position taken by the General Synod, the very position that the Churches of Denmark and Norway would have taken; a position which was not questioned in 1901, when they participated in the *Konferenz* at Lund. By the ruling of the Philadelphia censors these churches would have been turned away. Hence my "zeal" for the position of the General Synod, or if you please, of the Danish and Norwegian Churches—identical so far as maintained by James W. Richard.

As stated, my articles in the "Quarterly" were solicited. And what is more, they were the product of my own convictions, which I would have expressed even without being invited to do so. I can state that these articles are now being reprinted, together with Dr. Valentine's summary of them, in another theological periodical, whose editorial staff is not in love with the General Council's Book of Concord program or with the unusually obstinate effort of the General Synod made at Richmond to give a clear definition of its confessional basis as modified for the edification of the General Councilright.

As far as the "Quarterly" can be considered, there can be no talk about intrusion. Moreover, the "Quarterly" is a private enterprise which had and, I suppose, has a nobler aim than to flatter a majority and propagate locally accepted synodic traditions, conflicting with the best of theological scholarship.

If my contributions to the OBSERVER are to be regarded as intrusive, the terminus a quo and ad quem for the intrusion must be set on January tenth, nineteen hundred eight, when my article touched the "pedal anatomy" of one of the "World's" lieutenants, or, as the case may be, commander-in-chief.

Again, if "intrusion" is to be applied to my recent article which related what the literary organ of the *Allgemeine Konferenz* thought about the opinion of Dr. Schmauk, who had censured it as he had censured the position of Professor Richard, it can be done only by ignoring that committee meeting in Philadelphia, which, in discussing *Allgemeine Konferenz* member-

[*Concluded on page 30.*]

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson VII. November 13, 1910.

The World's Temperance Lesson. Matt. xxiv. 32–44

Golden Text.—"Watch and pray that ye enter not into temptation." Matt. xxvi. 41.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The lesson is a part of our Lord's discourse uttered on Tuesday of Holy Week, after he had closed his public ministry. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (vs. 3). He then expounded the terrible things predicted concerning the destruction of Jerusalem and the end of the world.

The question of temperance in its modern aspects is only incidentally, yet really, touched in the text. The seriousness of life, with its eternal issues, demands the utmost sobriety. How terrible it is that an immortal being should stupefy himself with intoxicating liquor, and thus not only unfit himself for life's duties, but actually become a curse to society! How awful that opportunity, that death, that the coming of Christ should find a man drunk! And nobody wants to become a drunkard, and yet alas! millions do, simply because they do not watch and pray.

I. The Signs of the Times (vs. 32–34).

A Parable.—The great Teacher illuminates his discourse with a parable. Probably near where he sat was a fig tree, which was putting forth leaves. As these follow the fruit-buds, their appearance indicated that summer was at hand. These leaves were a sign, which the disciples well understood. They meant something. Now then, all events have their meaning. Jesus bids his disciples ponder the signs of the times.

A Prophecy.—Jesus now tells the disciples plainly that their generation should not pass away until Jerusalem would be destroyed. This happened in the lifetime of many who were then living, for within forty years the Roman legions under Titus fulfilled the prophecy.

II. The End of the World (vs. 35, 36).

The Transitory World.—"Heaven and earth"—the things that we see—"shall pass away." This was an enlarging of the prophecy concerning the end of the Holy City. While the details of the prophecy are necessarily omitted in the brief account given in the gospels, we can readily understand how the nearer event suggested the one more remote. There can be no doubt as to the possibility of the destruction of the physical world, which in past years has undergone tremendous changes as science reveals. What mighty catastrophe shall again overwhelm it we do not fully know. The Scriptures seem to indicate that it shall be by fire. At all events the world both physically and morally is in a state of perpetual change.

The Abiding Word.—How wonderful this saying, "My words shall not pass away." Generations have come and gone, empires have risen and fallen, theories have been advanced and shattered, but lo! the words of Jesus are ever new. We need no other proof of his divinity than the character and perpetuity of his word, which will no doubt survive the wreck of time.

The Unknown Hour.—The day and hour of the end of the world is not known to angels or mortal men. God has wisely reserved the knowledge of it. Our Lord while on earth limited himself to human conditions in many things. And it pleased him that he should not know *at that time* when the end would come. Of course, he knows now. The mystery of that day makes the whole matter more impressive. After all, why should we be curious seeing that at longest our lives are short, and that our death ends our probation?

III. The Coming of Christ (vs. 37–44).

A Great Surprise.—The flood in the days of Noah, though he had predicted it for many years, came as a great surprise. People lived on in the ordinary way utterly ignoring the venerable man, except as they made fun of his curious ark upon which he spent all his time and money. But the flood came and took them all away. "So shall be the coming of the Son of man." It is approaching with every pulse-beat.

Separation.—Women engaged with each other in household duties and men in the field shall be separated forever in that great day. Brother shall part from brother, and parent from child, not by any arbitrary decree of God, but because of the difference of their characters.

Needed Watchfulness.—Because the coming of the Lord is so sudden and unexpected, it behooves us to watch and to wait. This watching must be unremitting. The thief enters the house just when the master is off his guard. So Jesus will come when many are asleep or immersed in worldly cares or pleasures. "Be ye also ready" is an admonition that has gained rather than lost force by our Lord's apparent delay.

Practical Reflections on Temperance.

1. The need of watchfulness. We should be on our guard against the first glass of intoxicants. How easy is it to avoid evils which later become uncontrollable. We should guard our children against the seductions of alcohol. We should watch our consciences lest familiarity with intemperance dull our apprehension of its dreadful character. A lively sense of the divine presence should be cultivated. Our legislatures should be watched lest they frame mischief by a law.

2. The waste of property. Intemperance wastes the substance committed to our stewardship. It is as insatiable as the horse-leech, that cries Give, give. It is estimated that the drink bill of the nation amounts to a billion of dollars a year, and the indirect losses as much. It means anguish, ignorance, destitution, dilapidation, rags, starvation and beggary. Our nation spends more for poisonous drink than it does for food. It costs more than our clothing. It absorbs more than our religion.

3. A wrong to our fellows. The heedless servant combined smiting with drinking. They always go together. Fighting, stabbing, murder, yea, crime in general, follow in the wake of rum. Its merciless blows fall, alas! too often upon innocent heads. The brunt of the drunkard's crime falls on his family. Woe to him who putteth a bottle to his neighbor, either directly, by petition, law, example, or in any other way. The strong who can drink without personal injury ought to remember the weak who cannot restrain themselves.

4. The dreadful result. The final fruits of rum are reaped in perdition. Let us watch and pray lest we enter into temptation ourselves, or tempt others to drink.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for November 13, 1910. The War Against the Saloon: Enlist! Hab. ii. 1–20.

BY REV. J. B. GUINEY.

I. The saloon is a great curse. Hos. vii. 5, 14; Amos ii. 12; Deut. xxvii. 25.

II. The saloon makes drunkards, and they shall come to poverty. Prov. xxi. 17; Prov. xxiii. 20.

III. A great many of our judges and prophets favor

the saloon and drink, and the Scripture states plainly that they cannot give judgment. Prov. xxxi. 4, 5; Isa. xxviii. 7.

IV. Some think by removing the saloon we take away their liberty. It is not so; the only liberty any one has is in Christ. Gal. v. 13, 21.

V. Our strongest weapon is God's word and it is all-conquering. 1 Tim. ii. 1-9; 2 Cor. xiii. 8; 1 Cor. xv. 25.

VI. If the drunkard cannot enter the kingdom of God, I cannot see how the saloon-keeper can. 1 Cor. v. 11; 1 Cor. vi. 10; Gal. v. 21.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, November 13. Topic—The War Against the Saloon: Enlist! Hab. ii. 1–20.

BY REV. P. A. HEILMAN.

The greatest evil in the world. This goes without question. The saloon is the enemy of the home, the most sacred spot on earth. It is the dire foe of the Church, setting itself against all the good she is trying to do. It ruins socially, defiles politics, corrupts virtue, robs poor and rich alike, dethrones manhood, pauperizes children, makes the wife worse than a widow, takes away from men honor and occupation, and ability to earn a livelihood, curses him who makes it, and sells it and drinks it.

A defenceless institution. Not one good thing can be said in favor of the saloon. There are many splendid men in the business, sociable, clever, benevolent, kind, but it is a bad business from start to finish.

Salvation impossible to a saloon-keeper. He is in a business that is under the curse of God. He is making drunkards, and no drunkard can enter the kingdom of heaven, much less a drunkard-maker. He thrives on the weaknesses of humanity. God's word pronounces a seven-fold woe on the whole business.

The Church's duty is to denounce and oppose the traffic in intoxicating drinks. That means, every member of the Church. The man or woman (alas! that the sacred name of woman should ever be associated with a saloon or ever patronize it) who goes into a saloon to drink becomes *particeps criminis,* a sharer in the crime. No Christian Endeavorer should ever be found in a saloon. God grant that every member of this Christian organization may be a staunch advocate of teetotalism, the only safe position.

The Church's ally is the Anti-Saloon League. It glories in the title, "The Church in action against the saloon." There is no politics in the Anti-Saloon League. It is a Christian association of men, banded together to overthrow the saloon, and every Christian, every man who loves his fellow-men, ought to co-operate with them and support them in their noble work.

The only hope of ever ridding the community of the traffic in this soul-and-body-destroying evil is the Church uniting in this crusade, under the banner of the Anti-Saloon League. By the co-operation of the Church with the League, it will be accomplished everywhere, as it has in many communities and states.

Victory is assured if the Church unites against the saloon, because God is on our side, and against the saloon. Read again v. 15 of the lesson.

Bible Readings.

M., Nov. 7. The saloon curses. Deut. xxvii. 15-26.
T., Nov. 8. The fate of the lawless. 2 Thess. ii. 3-12.
W., Nov. 9. Using the law. 1 Tim. i. 8-16.
T., Nov. 10. Our strongest weapon. 1 Tim. ii. 1-8.
F., Nov. 11. Insist on your rights. Acts xvi. 35-40.
S., Nov. 12. All-conquering truth. 2 Cor. xiii. 8; 1 Cor. xv. 25.
Sun., Nov. 13. Topic—The war against the saloon: enlist! Hab. ii. 1-20.

LUTHER LEAGUE TOPICS.

November 13, 1910. Acts xvi. 4–12. Our Duty to South America.

BY REV. H. E. CLARE.

When Paul and his companions, after having "gone throughout Phrygia and the region of Galatia," "essayed to go into Bithynia," they were acting on good general principles. Their determination "to preach the word in Asia" was certainly in strict accord with the Great Commission. But they "were forbidden of the Holy Ghost;" "the Spirit suffered them not."

There are times when general principles must be followed in the light of special considerations, when great movements must be directed by that wisdom which is quick to recognize the peremptory force of special reasons. It was manifestly God's purpose to give the Gospel to Asia. That was his ulterior purpose. His immediate purpose was to give the Gospel to Asia Minor and Southern Europe first. On general principles the Gospel was for the whole world; but for special reasons—reasons of opportunity arising from the greater dispersion of Hebrews in those regions, reasons of possibility or potentiality because of the greater part these countries would subsequently play in the world-drama, but principally reasons of divine strategy—it was God's wise purpose that it should be preached at once in Europe.

Our duty to South America, on general principles, is nothing less than the preaching of the Gospel in all her parts. But while recognizing the full force of those general principles, let us look at the special reasons, or the particular considerations, that make that duty doubly peremptory.

I. There is a Lutheran dispersion, as there was a Hebrew dispersion. Thousands of Lutherans, chiefly of Europe, have made their homes in the great, prosperous cities of South America. They are for the most part a fine class of people, intelligent, thrifty, successful, rapidly rising to great power and influence and their great number afford us a wonderful opportunity, South America being one of the richest fields in all the world for Lutheran missions.

II. South America is destined to play a wonderful part in the world's history of the future. Her natural resources and the character of the people who are coming to the front in our own day make her future pre-eminence inevitable. For these reasons there are great possibilities and potentialities for our Church there. Happy is that Church that goes in now and prepares the soil for the great harvests of the coming day. And no Church holds the vantage-ground that we hold. Opportunity and possibility are equal there for us.

III. Strategic considerations urge our duty to South America upon us. A process of dissolution is going on there. Conditions are very much what they were in Macedonia. Old things are passing away. This is the strategic moment. This is the accepted time. We should strike when the enemy is weak. We should go to the rescue now, in the hour of need, that, when those youthful giants finally attain the full stature of their manhood, we may be regarded as their friend and ally, and hold those southern cities, in common with them, as our strategic points.

Wilkinsburg, Pa.

Luther League Daily Bible Readings—31–November 7–12.

Monday: Matt. xxviii. 16-20 (R. V.)—The Great Commission.
Tuesday: Eph. i. 3-14—The Field, World-wide.
Wednesday: Acts i. 1-11—To the Uttermost Parts.
Thursday: Gal. vi. 1-10—Duty to Our Own.
Friday: John ix. 1-12—When? Now!
Saturday: Ps. xvi. 5-11, lxi. 1-8—The Open Bible.

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FRIDAY, NOVEMBER 4, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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INAUGURATION OF DR. GRANVILLE.

Elsewhere in our columns this week will be found an account of the induction of Dr. William Anthony Granville into the presidency of Pennsylvania College, furnished by the OBSERVER's Gettysburg correspondent, Professor George D. Stahley. It was the most elaborate and imposing ceremony in the history of the institution. It was a distinct departure from the simple exercises that hitherto have marked the inauguration of the executive head of the College. It was felt by the trustees that the time for this had come; that in this matter new occasions had brought new duties, and that what had been felt to be becoming and adequate in the past was no longer sufficient. In his eloquent address Justice J. Hay Brown, of the Supreme Court of Pennsylvania, who presided over the exercises of the day with great dignity, spoke with reverent affection of the predecessors of the present faculty as of men who had wrought with fidelity and conspicuous success in the cause of Christian education and whose memories are cherished by the generations of students that came under their instruction and influence. We can well believe that, could they have returned to take part in these inaugural exercises, it would have been in a spirit of full sympathy with the occasion and the manner of its observance.

There is every reason for confidence that Pennsylvania College is entering upon a larger educational career. If there were nothing else in the way of an omen, the keen interest which is being taken by the constituency of the institution would itself awaken great expectation and hope. Many representatives of congregations on its territory were present at the inauguration exercises, and never before, perhaps, was there such a return of alumni and former students. They came, not as listless spectators, but full of enthusiasm and affection for their alma mater, joyfully acknowledging and proud of their relation to her. This interest of her own children in her welfare is an asset of utmost value. They are scattered abroad everywhere, many of them men of distinction, and, in addition to their own loyal support of the College, they can and will create an atmosphere of favor toward her that will greatly further the efforts of the new administration.

Of Dr. Granville's qualifications for the high position to which he has been called there can be no doubt. He is a trained and experienced educator. Again and again he was voted by the students to be the most popular teacher in the Sheffield School of Yale University, while a series of mathematical text-books from his pen, now in use in many of the leading institutions of the country, attest his competent scholarship. He has already demonstrated his possession of administrative talents by the way in which he has been taking hold of things at the College. He is a man of method and order, able to formulate plans and show the way to the wise execution of them. He has, also, in a marked degree, the inspirational quality. He is moulded on large lines, big of body, brain and heart, a commanding yet most winsome personality. He has won the hearts not only of the students but of all who have come to know him, inside the institution and outside. He will have a cordial welcome in our congregations as he goes about in the prosecution of his difficult but congenial task, and we predict that wherever he goes he will make friends for himself and for his cause.

It ought to be understood that Dr. Granville has made distinct sacrifices in responding to the call of the trustees to the presidency of Pennsylvania College. No taint of self-seeking attaches to his acceptance of the position. Had considerations of personal ease and financial gain been paramount with him, he would have remained at Yale. But there are other values that weigh with Dr. Granville. In the summons that came to him he recognized the call of duty. If he was asked to make a sacrifice, it was for the denominational college, in whose mission he profoundly believes; it was for a college of the Lutheran Church, of which he is a convinced and devoted member; it was for his Divine Master who, he felt, was calling him to this particular sphere of labor. Needless to say, therefore, that despite the personal sacrifices involved and the heavy burdens to be assumed, he has not come to his new work in the reluctant spirit of a slave driven to an unwelcome task, but in a spirit of glad and willing service. When he speaks to the students on the great themes of Christian duty and work, his counsels and admonitions will be reinforced by his own example and life.

Nothing could be more admirable than the heartiness and appreciative spirit with which Dr. and Mrs. Granville and their two daughters have identified themselves with the Gettysburg community and with the interests and fortunes of Pennsylvania College. Their faith and optimism are a challenge to the loyalty of trustees, faculty, students, alumni and friends of the institution—a challenge which, we believe, there will be no disposition anywhere to evade.

MAKE IT A GREAT DAY.

Again the revolving year is bringing close to us Home Mission Day—the day when in our Sunday-schools and churches we are in the habit of making a special offering for the evangelization and churching of the people of our own great land who are as sheep without a shepherd, of whom, alas! there are so many. It falls on the Sunday nearest to Luther's birthday, and this year its date is November 13th.

We cannot hope to say anything new on the subject of Home Missions, but we would like to be able to say something that would be effective in stirring up remembrance of the day and cause in the minds of our readers. There is an appeal here that ought to win a whole-hearted response.

There is an appeal to patriotism. Our country has

no need to fear the assaults of external foes. Her only danger—and it is a real one—is from within, from the forces of lawlessness, greed and sin. There is a disintegrating power in these which, if allowed to work unhindered, will overthrow any social and political fabric, even one that seems to be as broad-based and stable as our own. The only adequate counteraction to these forces is in the gospel of Jesus Christ. If the spirit of anarchy is to be checked and exorcised, if the selfishness that arrays man against man and class against class is to be ameliorated and subdued, if legislation is to be purged of corruption and municipalities are to be freed from sordid domination, if the vices and crimes that destroy individuals and eat like acid into the substance of society are to be restrained and cast out, our country must be Christianized. To this end churches must be planted wherever they are needed, on the frontiers, in destitute places, in the great centres of population. Considerations of patriotism, even were there no higher ones, ought to make every one who loves his country an ardent advocate and helper of Home Missions. Every new church that is organized and securely planted is another centre from which the only force that can keep our country great and make her enduring can operate.

There is an appeal in Home Missions to our loyalty to Christ. It is his Church we are asked to assist in extending, the Church which he loved and for which he gave himself. And he himself asks it. The appeal reaches us through the Board, but it is his call. "As the Father hath sent me, even so send I you" are his words to his disciples from age to age. If we love him we will keep this commandment. We will not only share his desire that men everywhere may know him and enjoy the ministrations of his gospel, but we will do what we can to actualize his desire and bring it to fulfilment.

In a pre-eminent degree this is for us Lutherans a day of gracious visitation for the extension of our beloved Church, and, through it, for the extension of the kingdom of our Redeemer in this land. Something over two millions of Lutherans are reported in our ecclesiastical census. But beyond these are other millions, by birth and tradition of our Lutheran household of faith, people who have come to this new world from the Lutheran lands beyond the seas, and who have become part of the eager, fortune-seeking population of America. If they are to be saved from the materializing influences of their environment, now is the time. Never will their need be greater that when they are seeking adjustment to their unaccustomed surroundings, and are in process of exchanging old usages, habits and speech for new ones. If we are to hold these people for our own, and, in addition, do our share in reaching and reclaiming the multitudes who confess to no inherited religious and ecclesiastical ties, it is evident that we must prosecute the Home Mission enterprise to the utmost limits of our power. No feeble, irresolute policy can meet the demands of the hour. There must be missionaries to go and there must be money to send them.

Naturally, therefore, the Board of Home Missions, whose members are simply our representatives in the conduct of the work which spells duty for us no less than for them, looks forward with anxiety and yet with expectant hope to the offerings of Luther Sunday. From their vantage point these brethren see better than the rest of us the immense work that is waiting to be done. But they have been trying, through these late weeks, to have us share more fully in their vision. Surely we have been made to see enough of the fields white unto the harvest to stir our pulses and move us to action. It only remains that we be not disobedient to the vision.

CANON XIX AGAIN.

At the General Convention of the Protestant Episcopal Church at Richmond three years ago, an amendment to Canon XIX was passed, providing that under certain circumstances and restrictions Christian men not members of the Episcopal Church might be permitted to make addresses in Episcopal churches. It was hard for persons on the outside to appreciate the spasm of fear that immediately seemed to convulse many of the High-Churchmen lest the prerogatives which they imagined as hedging about an episcopally ordained ministry had somehow been put in jeopardy. It was pointed out in these columns at the time that the apparent concession, while welcomed as an evidence of the desire of larger-minded men in the Convention to assume a more fraternal attitude toward other Protestant communions, really amounted to nothing—that in the last analysis it conceded to ministers of non-episcopal Churches no other privileges than those which belong to Episcopal laymen. They might be permitted to do in an Episcopal church what any other unordained Christian man might do—that and nothing more. Full confirmation of this interpretation has now been furnished by the reply of the Bishops, given at the recent General Convention at Cincinnati, to the memorial signed by the 1,100 clergymen who had imagined they had seen a great danger to the integrity of episcopacy in the amendment. After expressing sympathy with the anxiety of the memorialists on the subject, the Bishops proceeded to quiet their fears by the following assurance: "The clause which restricts to the bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received episcopal ordination."

We deeply sympathize with the more catholic-minded members of the Episcopal Church—and there are many such, as every reader of their periodical literature is aware, both among the clergy and the laity—who are chagrined at the constant stream of proposals for church unity issuing from their Church, coupled with such an indisposition to advance one inch in giving them effect. Well do they know that so long as these proposals are qualified by the impossible condition that those to whom they are addressed must accept episcopacy as of the essence of the Church, they will not be even seriously considered. It is easy to appreciate the embarrassment of those of her members who would like to see professions of a desire for closer fellowship with other Protestant communions translated in deed, and to understand their hesitancy to force the issue in their own Church, for what Bishop Gore, of Birmingham, said the other day at the Jubilee Church Congress at Cambridge of the Anglican Church is doubtless true of the Episcopal Church, that the communion would be rent in twain on the day when a non-episcopally ordained man was allowed to celebrate the Eucharist.

—All truly wise thoughts have been thought already thousands of times; but, to make them truly ours, we must think them truly over again honestly, till they take root in our personal experience.—Goethe.

—If one waits to find perfection in his friend he will probably wait long, and live and die unfriended at last. The fine art of living, indeed, is to draw from each person his best.—Lillian Whiting.

Some time ago Mr. John R. Mott approached President Taft, asking his interest in and presence at a missionary conference to which should be invited prominent business men from all over the country. The President not only gave his hearty approval to the plan, but suggested that the conference be held in the White House. The conference, whose special object was to extend the world-wide work of the Young Men's Christian Association, was held on October 20, with nearly two hundred men, leaders in business circles in the largest cities of the country, in attendance.

Reports to the conference showed that the association abroad needs forty-seven new buildings, at a cost of a million and a half dollars, and that new secretaries are needed in the field. The association now has buildings abroad to the value of about $1,600,000. In almost all cases the land was furnished by local interests. Similarly, it is expected that the cost of the proposed buildings will be borne by citizens of the country in which they are situated. The association planned especially to enter Turkey, where it has been practically without representation.

President Taft in his address to the conference, said he was glad that plans were under way to send to foreign countries agencies which will embody the real morality and the high standard representative of Americanism. He declared that in trade relations in the past the traders have been ready to take advantage of the foreign producers and get their wares at the lowest possible figure, only to sell them in this country at exorbitantly high prices. The President continued: "The Young Men's Christian Association has demonstrated its usefulness throughout the United States and we know what we are talking about when we speak of it as an instrument for the elevation of any community in which it is established. Those of us who have looked into it know its practical value.

"In these days of an innate desire for improvements, voiced in eloquence and in stirring periods, the danger that we encounter is in having that feeling go off in smoke because we do not get down to details and practical methods of doing things.

"In movements of this sort we have no such limitations. Nobody supposes that we send the Young Men's Christian Association into China with a view of annexing any territory or with a view of interfering with their government in any way.

"We are a rich nation, and upon us, because we are a rich nation, is the responsibility of using those riches not only for home missions, but for the encouragement of people of all nations. I do not think that money contributed to foreign Young Men's Christian Associations is going to take away any money that would be contributed to home missions. The truth is I have found that the same sources usually furnish money to both causes.

"I hope that that list is growing and will continue to grow. But ordinarily the contributions fall on the same class. They are to be complimented and not condoled with at the opportunity that is presented to them for the furtherance of Christian civilization and the helping of their fellow-men; the opportunity that they have to show that they realize the responsibility that God has put upon them, in giving them money.

Words of so unqualified a character from the Chief Executive of the nation, together with the significant presence of two hundred men, is of more than passing interest and counts for more than the advancement of the Young Men's Christian Association. It is a notice to the world that Christianity and Christian missions are the concern of the highest and the brainiest and busiest of active men. The influences of the conference will be more far-reaching than its effect on the foreign work of the Y. M. C. A. The immediate result of the conference was gifts aggregating over $1,000,000, making possible and assuring a chain of Young Men's Christian Associations which will girdle the world.

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To all but those who follow the papers closely it will be a surprise to learn that "Ferrer Day," the anniversary of the execution of Francesco Ferrer, was celebrated in New York by no less than three meetings, and that in forty other American cities similar meetings were held. At the New York meeting held at Cooper Union 5,000 paid from fifteen to fifty cents to hear Emma Goldman, while another five thousand held an overflow meeting outside. The "Christian Advocate," reporting the Cooper Union meeting, says that "speeches extolling the worth of Ferrer were made in English, German, Italian, Spanish, Bohemian and Yiddish. When the woman above mentioned took the platform she attacked God, denounced the churches, especially the Roman Catholic Church, and the public schools. She ejaculated: 'I came here tonight to commemorate the death of a great man and to attend three funerals—that of the Church, for it dominates the human mind; that of Capitalism, for it dominates human needs; and that of Government, for it dominates human conduct.' This is fine phrasing. Many are so intoxicated by phrases that they cannot discern true from false or what is from what is not. Leonard Abbott, chairman, said that within a year Ferrer's name would be as well known as Theodore Roosevelt's, and within one hundred years as well known as Jesus Christ's!"

It further says, in telling of the meeting:

"Ferrer Sunday-schools have been set up in this city and about one hundred boys and girls from the Ferrer Sunday-schools came on the stage, sang and decorated the portrait with flowers. It was explained that these Sunday-schools are the forerunners of a big public daily school. Alexander Berkman, the anarchist, who served a prison term for shooting Henry Frick, the iron multimillionaire of Pittsburg, and who was afterward the 'companion' of Emma Goldman, is superintendent of the largest of these schools. It was claimed that the Ferrer Association has about $40,000 in hand for the construction of this daily school."

And yet the constitutional privilege of free speech makes it impossible to interfere unless something definitely seditious is uttered, and even then wide latitude is permitted. The remedy must be found elsewhere, and must be not merely in teaching the better way, but by those professing that better way living in their daily relations and manifesting "what great things Christ has done for them." The situation is truly serious, but the cure is in the hands of those who follow Christ.

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A dispatch from Berlin says that a demand for military service for women is the latest phase of the extreme feminine movement in continental Europe. The ardent advocates of complete equality between the sexes argue that as they claim a right to share the political privileges of the male sex they must also be prepared to take on themselves those burdens which now are loaded solely and exclusively on men's shoulders.

One of the elementary duties of citizenship for men in the countries of continental Europe is to serve the fatherland as a soldier for a fixed period, and the feminists now declare that the same obligation should be placed on women to serve their own country in the same way, but with one distinction.

The feminists, or at least most of them, do not claim that women should actually fight side by side with their husbands and brothers in the front line of battle, but that they should be trained to perform such mili-

tary services as are adapted to their physical inferiority to men.

Primarily, it is suggested that women should be utilized for ambulance work and also for certain auxiliary departments of the army, such as the commissariat and similar sections of a country's military forces. The feminists maintain, however, that even to perform such auxiliary and supplementary duties would necessitate a thorough knowledge of the use of modern weapons, because there are cases of emergency in which auxiliary troops might find it necessary to defend themselves against some sudden and unexpected attack; consequently a demand is put forward for the military training of all girls in all the schools of the country, public and private alike.

The women making the demand are logical, but the idea jars upon our conception of the way in which we would guard the women whom we honor. To volunteer as a nurse is one thing; to be drafted for service with women of all types and characters is quite another,—and one which would not make for either home development or morality.

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The needs of missions have brought about distinct provision for the training of the missionaries in the more progressive medical schools of the country. The University of Pennsylvania has recently announced the establishment of a regular course for the benefit of those preparing for missionary work. The study of beri-beri, sleeping sickness, cholera, yellow fever and other distinctively tropical diseases will be one of the most important elements in the training.

The course, which has been made necessary by the opening of missions in tropical countries in all parts of the world, will facilitate the dealing with disease in those regions. It is intended not only to help the American who goes to the hot zones to carry a gospel of health and hygiene, but to prepare the student from Central and South America, who comes here to college, to meet home conditions. Heretofore no medical equipment to fit the physician for this peculiar phase of work has been given, and he reached his field of endeavor unable to cope with its diseases.

The lectures and clinics, which will last for fifteen weeks, although open to students of the medical department, will be in the nature of post-graduate work. Practicing physicians and graduates of other colleges will be admitted, and upon completion of the course they will be given a certificate.

The course will include the methods of preventing the spread of diseases and disinfection; the hygiene of houses, plantations, jails and immigrant stations. The various diseases of the eye, including the parasites of the eye and the stings of insects, will be discussed. In addition, there will be courses in surgery, bacteriology, pathology, tropical medicine and climatology, together with the study of the skin diseases of the tropics.

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The "Advance," in commenting upon the life of John S. Huyler, who recently passed to his reward, gave an incident that speaks volumes for the man and for his conception of what his life should mean. Something less than two years ago he was asked to accept a certain responsible position in a Christian enterprise. In reply he said: "Let me consider your request for a day or two. I do not like to say that I can not accept the office, and I do not know that I should add this responsibility to those I already have. I am considering a very important decision of my medical advisers. They tell me that I can live ten years, or three; if I go on as I am, three years is the limit. I am undecided what to do. I am not sure but I would better keep on and do what I can in the three years, I will let you know." He chose the three years with their hard work rather than the ten with rest. But even the full three years were denied him, for on October 1st he passed to his reward.

People will differ as to the wisdom of his choice. Many will think he ought to have shifted his responsibilities and gained additional years of life. But he made his choice deliberately, and with full knowledge of the probable consequence. Had he chosen the other alternative he might be alive to-day, but it is doubtful whether he would have been satisfied or happy.

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It is stated with every claim of knowledge of facts that at the next session of the Pennsylvania Legislature three bills providing for the legalizing of Sunday base-ball, Sunday fishing and Sunday selling of soft drinks will be presented. The authority for such statement is the Rev. Percy Y. Shelly, of Philadelphia, secretary of the Lord's Day Alliance. If that is so,—and Mr. Shelly probably speaks with authority,—it will be necessary for the church people of the state to be awake and to be active in their opposition to any such legislation. The reason that evil laws are so frequently passed is not that the people as a whole really want them, but that the Christian people are too indolent and too indifferent, or else too pessimistic to make the effort to defeat them. Now is the time to begin to create so active an opposition to the breaking down of the sanctity of the Lord's Day that the bills will not even be presented, or, if they are presented, to assure their overwhelming defeat.

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It was refreshing to read the announcement in the Philadelphia papers that when the New York Hippodrome reached that city and all was in readiness for a Sunday afternoon rehearsal, Miss Annetta Flack, a "premier danseuse," and president of the "Hippodrome Girls' Sabbath Association," announced that the members of the association had voted against a Sunday rehearsal,—and none was held. It required bravery to take that stand, more, perhaps than we realize. It may not represent a general movement. We know nothing of that. It may, however, encourage others to follow in the same path and help in a general move toward a Sabbath Association among amusement people. One thing is sure,—it stands in happy contrast with the attitude of our champion base-ball players, who, though from an eastern city and with an eastern manager, consented to play Sunday ball through the season and in the championship series.

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The "Churchman" is authority for saying that "one of the most original creations of the Curia during the present papacy is the press bureau, now in the hands of Mgr. Benigni. This ecclesiastic is a shrewd journalist, well versed in public affairs, who, during the reign of the last Pope, figured as a democrat in politics and a sympathizer with liberal ideas generally. Cardinal Merry del Val, seeing that the influence of the old conservative Vatican organ, the "Osservatore Romano," was practically nil, entrusted to Benigni the organization of an up-to-date Vatican press agency. The deftness of this accomplished ecclesiastical wire-puller has been visible throughout the whole controversy between Spain and the Curia; indeed, most of the telegrams from Rome in the American press show the marks of his shrewd press methods."

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According to a statement made by Bishop William Burt of the Methodist Episcopal Church at an Italian mission conference held recently in Philadelphia, the discussion aroused by the Vatican's refusal to receive first Mr. Fairbanks and then Mr. Roosevelt has resulted in numerous additions to the membership of the Methodist Episcopal Church in Rome.

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Church News.

CHANGES OF ADDRESS.

Rev. W. M. Spangler, from Seven Valleys to New Florence, Pa.

Rev. Chas. H. Armstrong, Ph. D., from Santa Barbara, Calif., to Shelbyville, Tenn.

CHURCH BREVITIES.

The Whitewater, Kansas, mission will lose its pastor on December 1st by the resignation of Rev. Albert J. Kissell.

Rev. Charles H. Armstrong, Ph. D., formerly of Santa Barbara, Calif., has taken charge of the pastorate at Shelbyville, Tenn.

Rev. W. W. Barkley has tendered his resignation as pastor of the Reen Memorial church, St. Louis, Mo., to take effect December 1st.

A public reading-room has been opened in St. Matthew's church, York, Pa., Rev. R. D. Clare, pastor, under the auspices of the Brotherhood.

The White Deer Valley, Pa., charge has increased the salary of its new pastor, Rev. S. F. Tholan, $100, and deserves a place on the honor roll.

Rev. J. F. Krueger, treasurer of the Tabitha Home, Lincoln, Neb., gratefully acknowledges the receipt of $5 from "a friend of the needy," whose name did not accompany the gift.

Rev. U. S. G. Rupp was installed as pastor of the Lutheran church at Frederick, Md., on October 30th, by Rev. Luther Kuhlman, D. D., and Rev. Charles Steck, D. D., former pastors of the church.

Rev. George N. Lauffer has resigned as pastor of the New Oxford charge and accepted a unanimous call extended by Zion's Lutheran church of Newville, Pa. The resignation will take effect December 1st.

St. Mark's church, of Baltimore, Md., Rev. W. H. Dunbar, D. D., pastor, celebrates its fiftieth anniversary by special services from December 6th to 13th. At the last service the mortgage is to be burned.

Rev. P. W. H. Frederick, of San Bernardino, Calif., has received a call to become dean of the new Lutheran Divinity School which was formally opened by the Pacific Synod on October 8th, at Portland, Oregon.

The Middletown pastorate, made vacant by the resignation of Rev. J. E. Zerger, is in Indiana and not Maryland, as erroneously given last week. The address of the secretary, A. A. Van Metre, is R. R. 2, Middletown, Ind.

Rev. L. M. Zimmerman, D. D., Baltimore, Md., has resigned as vice-president and member of the Board of Home Missions. The duties of his large pastorate and condition of his health demanded his relinquishing outside activities.

A farewell service was held on October 14th in Zion Lutheran church at York, Pa., Rev. T. T. Everett, D. D., pastor, for Rev. Dr. and Mrs. John Aberly and Rev. Henry R. Spangler, the new missionary, who sailed last week for India.

Rev. Luther De Yoe, D. D., and Rev. F. C. Fretz, Ph. D., will be the principal speakers at the fall meeting of the Lutheran Sunday-school Superintendents' Association of Philadelphia, to be held November 5th, in Bethany church, Rev. J. F. Hartman, D. D., pastor.

Rev. W. M. Spangler entered his new pastorate at New Florence, Pa., on November 1st. The Seven Valley charge, consisting of three congregations, with a parsonage, is vacant and desires a pastor. Inquiries can be addressed to Chancey Henry, Seven Valleys, Pa.

Rev. Paul H. Heisey was installed as pastor of St. Matthew's Lutheran church, North Liberty, Iowa, on October 27th by Revs. H. M. Leech and H. F. Martin. A feast of dedication was held from October 28th to 30th, when Rev. L. P. Ludden, D. D., was the principal speaker.

Rev. Samuel F. Tholan, who organized St. John's Lutheran church at Ambler, Pa., and has been the efficient pastor of the missions since organization, has received and accepted a unanimous call to the White Deer Valley pastorate. He will assume charge of his new field December 1st.

Robbin B. Wolf, Esq., 424 Frick Building, Pittsburg, Pa., has been appointed attorney for the Board of Church Extension for Pittsburg and the surrounding territory. Mr. Wolf is a young rising lawyer, and is a son of the late Rev. E. J. Wolf, D. D., of the Gettysburg Theological Seminary.

IN OTHER LUTHERAN BODIES.

Zion Lutheran church at Wheeling, W. Va., was bequeathed $2,000, its mission society $500, and the Luther League $100 by the late F. F. C. Schwertfeger, a former member.

The handsome new First church of Richmond, Va., Rev. J. J. Scherer, Jr., pastor, was opened for service on October 23d. The church will be ready for dedication in December.

The Canada Synod at its 49th convention reported 11,871 communicant members. $47,360 were contributed for congregational expenses.

Newberry College has received a rich collection of shells from Dr. Julius D. Dreher, who was United States consul at the Society Islands.

The statistics of Lutheran missions in India for the year 1909 shows a total of 339 missionaries, 81 native pastors and 3,184 other native workers and teachers. Communicant membership, 67,534.

The organization of the first English Lutheran church in Ottawa, Canada, was effected October 9th by Rev. M. J. Bieber, missionary of the General Council. Seventy persons were enrolled as charter members.

The 75th anniversary of the birth, the 50th anniversary of the ordination and the 30th anniversary of the pastorate of Rev. W. H. Bruening, D. D., was celebrated in White Haven, Pa., October 16th to 18th. The Wilkes-Barre Conference was present and participated.

The Good Shepherd's Home at Allentown, Pa., Rev. J. H. Raker, superintendent, reports receipts for last year of $2,556.30, besides donations of provisions and furnishings amounting to $850. A training school for Christian Workers will be opened. Four young women and one young man are ready to take the course.

The new Lutheran Divinity School of the Pacific Synod located at Portland, Oregon, was opened with appropriate exercises on October 18th. A two-story dwelling has been furnished as a dormitory and a matron secured. Three students are registered, with others in prospect. Lutherans in that city and vicinity will now have a school of their own denomination to which to send their youth.

OVER THE FIELD.

Vacant Charge.—The Plum Creek charge of the Susquehanna Synod will be vacant on November 1st. Four churches constitute the charge. All inquiries should be addressed to J. R. Deibler, secretary, Crowl, R. D. No. 1, Pa.

Notice of Expulsion.—Notice is hereby given that the Evangelical Lutheran Synod of Kansas, at its last meeting in Lawrence, Kansas, October 14-18, ratified the action of the Northeast Conference of that synod in its recommendation to permanently depose James C. Schindel from the ministry of the Evangelical Lutheran Church, on account of charges brought against him for misconduct, and that he is expelled from the ministry of this Church. C. G. CLARK, *Secretary.*

A Pastor Appreciated.—St. Matthew's Lutheran church, Chester Springs, Pa., at a congregational meeting on Sunday, October 23, increased the salary of their earnest and devoted pastor, Rev. M. G. Richard, $200, thereby showing their appreciation and loyalty for their pastor and their church. The work is making considerable progress, and much interest is being manifested along all lines of work, more especially in the Sunday-school work. W.

Leechburg, Pa.—Rev. William Hesse, pastor. The Woman's Home and Foreign Missionary Society sent a box to Africa amounting to $64. The La-

dies' Aid Society placed book-racks on church pews at a cost of about $25. The weekly offering envelopes are now in use and prove to be helpful. The church is in splendid working order. The pastor's labors are highly appreciated. The report to synod was the best in the history of the church.

Altoona, Pa.—In the First church, Rev. Marion J. Kline, D. D., pastor, the average amount paid per member last year was $11.16. The grand total of contributions for all purposes was $12,244.55. The synodical apportionment was paid in full and an excess of $597.60. The total given for benevolence was $3,389.87. There was a net gain in communicant membership of 81, making the present church enrollment 1,178. The pastor is preaching a series of interesting and instructive sermons on the "Life History of David."

Oswego, N. Y.—The work of Rev. J. W. Gentzler, the pastor of St. Matthew's Lutheran church, will end October 31st, at which time he will take up his duties in the new field to which he has been called. The people of St. Matthew's greatly regret his loss, yet rejoice in his great success in being called as pastor to Zion Lutheran church, Middletown, Md. Resolutions expressing their regret and noting the work of Rev. Gentzler among them, and wishing God-speed to him in his new field, were framed and adopted. The farewell reception will be the closing event of a most profitable pastorate among this people.

HENRY FINGERHUT, *Sec'y.*

Sedalia, Mo.—Steady progress has marked the pastorate of Rev. L. W. Sifferd in Trinity mission, with the co-operation of his members. New song books have been purchased for the Sunday-school and Books of Worship for the congregation. The Luther League has subscribed for a share in the Young People's Movement for Home Missions. The entire church has been renovated. The Ladies' Aid Society has raised $235 of the indebtedness, and the balance will be paid this month. Thirteen adults, eleven heads of families, have been received into membership, five children baptized, and there is an increase in attendance at all services.

Mendon, Ill.—Salem church, Rev. S. M. Lesher, pastor. The first year of the present pastoral relation closed November 1st. The recent report to synod shows the apportionment paid in full and a most excellent financial condition otherwise. Harvest-home services a few weeks ago attracted a congregation that taxed the capacity of the large building, and the decorations were elaborate and beautiful. A complete system of concrete walks has just been put in about church and parsonage. An individual cup service, presented by members of the congregation, has been introduced for the holy communion. Taken in all, the year has been one of encouragement to pastor and people. Brother Lesher and family have taken a firm place in the esteem not only of their own people, but of the community. The pastor delivered both the high-school baccalaureate and the Memorial Day addresses. Of especial gratification just now is the organization of a strong catechetical class. S.

Corner-stone Laying.—On Sunday afternoon, October 23d, the corner-stone of St. Paul's Lutheran church of New Cumberland, Pa., was laid in the presence of a large number of people who had gathered to witness and share in the impressive services. Rev. Good, of the Church of God, read the scripture lessons; Rev. Rice, of the Lutheran church of Lemoyne, offered a fervent prayer; Rev. Walter Miller, D. D., of Steelton, and the writer delivered the addresses. A chorus of men from the United Brethren church, New Cumberland, sang several selections. The pastor, Rev. A. G. Wolf, performed the ceremony of the laying of the stone.

St. Paul's is a new enterprise in this growing town. The congregation was organized only a few months ago, and already numbers about fifty members, with a flourishing Sunday-school. The efficient and hard-working pastor, Brother Wolf, is supported by a devoted and zealous people, and is full of hope for the future of this congregation, which forms a part of the West Fairview pastorate.

M. P. HOCKER.

Installation at New Berlin, Pa.—The Rev. Gilbert D. Strail was installed pastor of the Lutheran church at New Berlin, Pa., on Sunday, October 23d, in the presence of a large appreciative audience, by Rev. Prof. T. C. Houtz, Sc. D., and the writer, both of Susquehanna University. A very thoughtful and impressive charge was delivered to the pastor by Dr. Houtz, who insisted on a careful Christian social life and a faithful preaching of the Christian doctrine, as held by the Lutheran Church, based upon 1 Tim. iv. 16. The writer addressed a few practical suggestions to the congregation, urging the members to enter into relationship with their new pastor, in the spirit of worship and devotion, as set forth by Cornelius in the greeting he gave Peter, as recorded in Acts x. 33.

Rev. Mr. Strail succeeds Rev. W. H. Schoch, who completed a pastorate of eighteen years with this congregation a short time ago, and he has the prospect of a very delightful pastoral relation with this, one of the oldest congregations of the Synod of Central Pennsylvania.

CHAS. T. AIKENS.

Pastors Wanted.—*At Tekamah.* Two churches 12 miles apart, a good parsonage, good generous people, always pay full apportionment. Salary $700.

At Oshkosh. Two churches, good opportunity for the right man. Salary $600. Other points near ready for missionary activity. This field should have a man at once.

At Pawnee City. This field has been without a pastor for some time, and it is not known just what salary can be offered. There are two churches in the charge and an opportunity to begin work in another field close by. Information as to salary, etc., will be given on application.

South Sioux and Hubbard. A fine field for an earnest pastor. The people of these two churches desire a leader who will take hold of the work and push it forward. Hubbard is a new field, with a new church all paid for, and the only church in the town. Salary $700.

These charges all desire pastors at once, and any pastor desiring to come to the great West to do the Master's work could find no better opportunity than any one of the above fields afford.

JOHN E. HUMMON,
President Nebraska Synod.
2568 Marcy St., Omaha, Neb.

Consecration of Sisters.—A solemn and beautiful consecration service was held in Grace Lutheran church of Baltimore, Md., last Tuesday evening. Five devoted women were set aside for the ministry of mercy by the laying-on of hands and the prayer of consecration. The pastor, Rev. Harry D. Newcomer, conducted the opening service. The hymn "There's a Wideness in God's Mercy" was sung by the vested choir and congregation. The 91st psalm was then read responsively. The choir rendered the anthem "Love Divine All Love Excelling." The Old and New Testament lessons were read by Rev. U. S. G. Rupp. The sermon of the occasion was preached by Rev. John T. Huddle. His most apt and beautiful discourse proved most helpful to the assembled sisterhood of the Motherhouse, which sat in the front pews, and to the hundreds of others who heard his earnest and sympathetic words. Prayer was offered by Rev. Edwin Heyl Delk, D. D. Rev. Leander Zimmerman conducted the collection of the offering and made an effective appeal for candidates and gifts with which to liquidate a floating indebtedness of about $7,000. After an anthem came the impressive and significant service of consecration. The Motherhouse pastor, Dr. Chas E. Hay, called to the chancel Sisters Louise Moeller, of Washington, D. C.; Ida Klucker, of Carlisle, Pa.; Sarah Anthony, of Harrisburg, Pa., and Bertha Harris, of Mansfield, Ohio. These probationers were recommended to Rev. Wm. A. Dunbar, D. D., president of the Deaconess Board, who duly declared to the applicants for consecration the duties attending the high and holy office to which they were about to be admitted. After the heartfelt promises had been spoken by the five sisters they knelt and the right hands of Drs. Dunbar, Hay, Freas and Zimmerman were then laid upon the heads of the different sisters. Then was sung the "Kaiserwerth Deaconess Hymn," followed by the whole assemblage chanting the *Nunc Dimittis.* Thus culminated for these noble women long weeks of preparation and expectation. They go forth into the Church and world to humbly serve without financial compensation; but rich in the sense of noble purpose and the rewarding love of God. The new Motherhouse will be dedicated during the meeting of General Synod, which meets at Washington, D. C., next June. The floating debt should be paid before January 1st of this year. This will leave a mortgage of $50,000 on a property estimated at $150,000. We now have twenty consecrated sisters at work, eighteen in training and two from denominations outside our own. The new building is a superb structure, inviting and commodious. E. H. D.

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillar charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. ———?

West Branch Conference.—The fall session of the West Branch Conference of the Susquehanna Synod convened on October 17th and 18th, in St. John's Lutheran church, Black Hole Valley, Clinton township, the Rev. S. A. Garnes, pastor *loci*.

The sessions of the conference were well attended. The papers and addresses showed careful preparation and held the close attention of the hearers. A most pleasant feature was the entertainment provided by the pastor and his good people. All the meals, except breakfast, were served by the ladies of the congregation at the church, and this proved to be a very enjoyable social occasion as well. The choir rendered most acceptable music during the conference. Among the resolutions adopted was one concerning the present political situation of our commonwealth and also endorsing the Keystone movement.

The following program was presented during the various sessions: "The Pastor in his Pulpit," by Rev. J. H. Barb, D. D.; "The Pastor in the Sunday-school," by Rev. J. F. Seebach; "The Pastor in the Home," by Rev. W. F. Rentz; "The Pastor in the Young People's Society," by Rev. R. G. Bannen, D. D.; "The Pastor as a Citizen," by Rev. B. F. Kautz; "Country Church Problems," by Rev. T. B. Uber; "How Can Our Preparatory Service Be Made More Effective?" by Rev. H. D. Shimer; "The Church at Worship," by Rev. J. M. Reimensnyder, D. D.; "The Church at Work," by Rev. I. P. Zimmerman. The communion address was made by Rev. W. C. Dunlap, D. D.

The time and place of the next session was left in the hands of the officers of the conference. J. F. K., *Sec'y*.

Missionary Society of Kansas Synod.—The Woman's Home and Foreign Missionary Society of Kansas Synod met in Lawrence, Kansas, October 13th and 14th, Rev. E. E. Stauffer, pastor. In this beautiful little city are located the State University and the Haskell Indian Institute. Both places were of much interest to delegates and visitors.

The attendance was exceptionally good, considering the number of miles that must be traversed to convene in any one place. Thirty years previous to this very date and in the same church this synodical body was organized. Mrs. O. J. Peters, one of the two charter members living, was present to participate in all the sessions.

The convention was characterized throughout by activity, earnestness and enthusiasm. The reports showed a net gain in both membership and finance. The total amount raised was $1,176.49. The papers were well prepared and of a high order. The presentation of the Home and the Foreign Text-Book of next year's course was ably given by Mrs. H. A. Ott and Mrs. R. B. Wolf, respectively. The latter was made a life-member by this body as a token of appreciation for her faithful and efficient service rendered during the past eight years. Mrs. Wolf bears with her to her new home the prayers and hearty good wishes of her many friends and co-workers.

Fourteen life-members have been added to the roll during the year. An earnest effort will be made to exceed that number the coming year. Kansas society has the distinction of being the first society to adopt the annuity plan.

The presence of the general treasurer, Mrs. E. D. Miller, added much to the convention. Her address on Friday evening was replete in information and inspiration. The retiring president, Mrs. H. L. Humphrey, was elected delegate to the general convention. The newly-elected officers are: President, Mrs. M. F. Troxell; recording secretary, Mrs. W. H. Schrock; corresponding secretary, Mrs. W. B. Winzenreid; treasurer, Mrs. H. E. Moss. The convention closed with a consecration service to meet one year hence, at the same time as synod, in Abilene, Kansas.

Many thanks are due the pastor and wife and their flourishing congregation for the kind and hospitable entertainment. Mrs. W. H. Schrock.

Missionary Society of Iowa Synod.—The thirty-sixth annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Iowa was held at Tipton, Iowa, October 20-22, 1910. The convention was called to order by the president, Miss Celia Lyday, and Mrs. J. Kent Rizer, the wife of the pastor, welcomed the delegates and visitors. Mrs. B. B. Welty responded to this welcome in hearty appreciation. The president of synod brought fraternal greetings, and the Methodist Episcopal pastor's wife represented the missionary societies of Tipton in greetings.

The convention proved to be one of special interest and spiritual uplift. The messages from the different Church Boards were received from Dr. Ludden, who impressed every one with the great need of Home Mission work. Dr. Yarger brought the plea for more churches in the great growing West. Dr. Dysinger represented the Board of Education, and the need of more funds in that work. Rev. E. E. Neibel, our missionary to Africa, gave a very interesting talk on our work among the negroes in his native land, and told of dire need of more and better equipment for the school and other work.

Mrs. E. D. Miller, treasurer of the general society, gave an address on Friday evening, which was very instructive. An excellent box was packed on that same evening, one which will make glad the heart of the missionary's family who will receive it.

Reports from the auxiliaries showed a gain both in societies, members and contributions. The treasurer reported the sum of $1,000.20 to the benevolent work—a gain of about $290 above last year. One woman's society and two young people's societies had been organized since the convention of 1909.

Many interesting and helpful discussions were held, and a deeply spiritual air characterized the whole convention.

On Friday p. m. was held a reception at the old parsonage, where, on August 20, 1875, a band of five consecrated women, under the leadership of Rev. Father Bloom, was organized the first auxiliary of the Woman's Home and Foreign Missionary Society in Iowa, and a few days later the first synodical society of the General Synod; so with the feeling that we were on historic and sacred ground we entered that little home. Two of the charter members of that first society welcomed the members of the synod and woman's convention.

A twilight hour of prayer on Saturday p. m. closed the convention, and the delegates returned to their homes, firm in the resolve to enlist their own auxiliaries in a more consecrated effort.

Cedar Rapids extended an invitation for the convention of 1911, which was unanimously accepted.

Mrs. M. L. Tesdall.

Missionary Society of Northern Indiana Synod.—The twenty-eighth annual convention of the Woman's Home and Foreign Missionary Society of the Northern Indiana Synod was held October 18th, 19th and 20th, in Grace Lutheran church, Elkhart, Ind., Rev. F. A. Dressel, pastor. Mrs. Harry Zeigler heartily welcomed all delegates and visitors, to which Mrs. Zauders, of Detroit, responded in well-chosen words. Mrs. A. K. Mumma, acting president, gave an excellent address, and throughout the entire convention very ably did the duties of presiding officer. The half-hour devotional of the first morning had for its theme "Praise and Thanksgiving;" the second morning, "His Promises."

The corresponding secretary, Mrs. Showalter, reported an increase in membership of young people's societies, 66; of mission bands, 227; life members, 5; total membership, 910, a gain over last year of 327 in all departments.

The report of the treasurer, Mrs. Rice, shows that, with one exception, the receipts were the largest in the history of the society, the amount being $11,330.90.

A synopsis of our Foreign Mission Text-Book was given by Mrs. Alberthus, and the Home Mission Book by Mrs. Whipperman.

Mrs. H. C. Bell gave the Tuesday evening address, which was both entertaining and instructive. Her subject was "Woman's Missionary Work; Its Principles and Relations to the Church and Its Work."

Wednesday evening's address was given by Rev. E. C. Harris, formerly of Chirala, India. He told of the work in India, and very forcibly presented its needs. The address was one to inspire missionary zeal and make us to know and feel our responsibility more and more.

Mrs. Bell also gave the closing address on Thursday evening, and it was full of interest to all who heard it. Mrs. Bell's presence throughout the convention was an inspiration as well as a great help along many lines.

Greetings were received from the different churches of Elkhart, and letters were received from several ladies who were unable to be present; among them, one from Mrs. E. E. Neibel, of Monrovia, Liberia, Africa, who was to have given an address, but on account of serious illness was unable to be present. Mrs.

K. B. Shaffer, of the general executive committee, also sent an interesting letter.

A box, valued at about $62, was packed and sent to one of our home missionaries. An impressive consecration service marked the close of the convention.

The newly-elected officers are: President, Mrs. A. K. Mumma; recording secretary, Mrs. S. W. Tustison; treasurer, Mrs. C. E. Rice; corresponding secretary, Mrs. J. C. Showalter, historian, Mrs. J. P. Merillat.

The place of meeting in 1911 will be Auburn, Ind. Too much praise cannot be given the ladies of Grace Lutheran church for their genuine hospitality and the able manner in which they entertained all visitors. The music each evening was furnished by the choir, and because of its excellence deserves special mention. MRS. S. W. T., REPORTER.

Missionary Society of Central Illinois Synod.—The twenty-fourth annual convention of the Woman's Home and Foreign Missionary Society of the Central Illinois Synod was held October 13 and 14, 1910, in Luther League Hall, Beardstown, Ill. The ladies of the convention attended the morning devotions of synod, so impressively conducted by Dr. Rhodes.

The convention was opened by the president, Mrs. C. B. Newcomer. In behalf of an absent friend, Miss Mary Springer presented a gavel, a souvenir from Mt. Vernon, D. C., for use at the convention and to become the property of this society.

The program was carried out in full, and was both interesting and profitable. Those names on the program who could not attend sent well-prepared papers. One of the officers spoke of the large number of new faces present, and of the unusual interest manifested in the work, and thought it betokened larger things for the new year.

Advance was reported along all lines of our work—more members, more money, more magazine readers, more interest in the course of study. In making their reports the delegates referred to the pleasure and profit derived from the visit of the field secretary, Mrs. Helen C. Beegle, to their respective auxiliaries during the past summer.

Our worthy president was called home by the death of a friend, and Mrs. H. D. Hoover ably presided on Friday.

A map was drawn on the blackboard outlining the bounds of our synod, and indicating the churches in which missionary societies are organized. A free use of the blackboard during the convention imparted much valuable information to those present. The delegates were asked to instruct the societies to provide for the general fund on a monthly basis of ten cents per member, and also to endeavor to make their final contribution to the India bed fund in time to report to the general convention next May.

Eleven life-members were added during the year. The ladies of the convention presented Mrs. Croll, the gracious and capable pastor's wife, with a life-membership certificate.

Rev. Neibel, of our African Mission, gave an encouraging report of our work there, and after telling some of the needs of the people, earnestly pleaded for more workers for that field.

Dr. Ludden addressed the convention and related some experiences in Home Mission work. Rev. Wirick touched our hearts in his earnest plea for the orphans at Nachusa. Our general president, Mrs. Willard Larkin, was with us on Friday and answered many questions pertaining to our work, and gave helpful suggestions for next year's course of study. She also delivered a forceful address on Friday evening. Her parting word to the convention was *grow—go right on working.*

At the close of Friday evening's session the Beardstown church people gave a reception to the visitors in Luther League Hall, which was much enjoyed. Refreshments were served by young ladies dressed in the picturesque costumes of other lands.

The convention will meet next October in Quincy. MRS. S. M. L., REPORTER.

THE WITTENBERG SYNOD.

The sixty-fourth annual convention of the Wittenberg Synod was held in the First Lutheran church of Mansfield, O., October 14-18, 1910. The Rev. Dr. S. P. Long is the pastor of the church that entertained the synod, and was also the retiring president who preached the opening sermon. It was based on John xiii. 34—"A new commandment give I unto you, that ye love one another."

Rev. H. G. Snyder was elected president; Rev. W. C. Laughbaum, Rev. R. L. Halverstadt and Hon S. G. Cummings were re-elected to the positions of secretary, statistical secretary and treasurer, respectively. The president's and treasurer's reports indicated there never was a time when the affairs of the Church were in a more prosperous condition. The various boards of the Church, the Oesterlen Orphans' Home and Tabitha institutions were ably represented by their respective secretaries and superintendents. Among them were the new men who are looking after the affairs of the kingdom, viz., Mr. H. B. Gerhardt, Dr. F. L. Sigmund, and Rev. M. Koolen, and Rev. Mr. Jensen.

In addition to the sermon delivered by the president, others were delivered by Dr. J. A. Hall and Revs. C. E. Gardner and B. B. Uhl, and addresses by Drs. L. B. Wolf and D. H. Bauslin. On Sunday evening an inspiring meeting was held in the interests of the Laymen's Movement. It was addressed by John Kramer, Esq., Col. Edward Volrath, Hon. John L. Zimmerman, Rev. R. L. Halverstadt and Mr. J. L. Clark.

Mr. M. I. Powell was licensed to preach the gospel and administer the sacraments for one year.

Rev. V. G. A. Tressler was re-elected trustee of the Anti-Saloon League, and Rev. C. E. Rice and Mrs. J. L. Zimmerman trustees of the Oesterlen Orphans' Home. Rev. E. H. Dornblaser, D. D., was made a member of the board of directors of Wittenberg College, and Prof. C. A. Krout was re-elected to the same. The following were elected delegates to General Synod: Clerical, Revs. C. E. Gardner, Dr. J. H. Culler, Dr. V. G. A. Tressler, Dr. S. P. Long, and A. J. Houk; lay, Messrs. J. L. Zimmerman, Col. Edward Volrath, ——— Laughbaum, ——— Weller, and John Kramer, Esq.

Action was taken commending the Lutheran Brotherhood to the favorable consideration of the men of the Church, calling attention to the convention that is to be held in the city of Washington, D. C., just preceding the next meeting of the General Synod.

The synod was royally entertained by the good people of Dr. Long's and other churches of Mansfield. The welcome extended by the Luther League on the first evening of the convention, and splendid music rendered by the chorus choir, and the meals served by the women in the social rooms of the church, were features of the entertainment that were highly enjoyed.

MIAMI SYNOD.

The sixty-seventh annual convention of the Lutheran Synod of Miami met in St. Mark's Lutheran church, Newport, Ky., Rev. H. W. Hanshue, pastor, Monday evening, October 17th. The synodical sermon was preached by the president on "The Church of God," after which the synodical communion was celebrated.

On Tuesday morning the election of officers resulted as follows: Rev. S. E. Greenawalt, president; Rev. H. W. Hanshue, secretary; J. W. Kahler, treasurer and Amos W. Ulrici, statistical secretary.

The following persons were elected on the board of directors of Wittenberg College: Clerical, Revs. J. F. Shaffer, D. D., C. U. Larrick and W. L. Guard, to serve out the unexpired term of Rev. J. W. Kapp, D. D., resigned. Mr. Herman Belmer and Mrs. J. A. Pfanner were elected as lay directors.

Rev. F. L. Sigmund presented the interests of the Lutheran Publication Society. Dr. C. Jensen spoke for Breklum; L. B. Wolf, D. D., for the Foreign Mission Board; Rev. S. J. McDowell for the Board of Home Missions; Dr. Hay for the Deaconess Board; Rev. Dietterick in the interests of the Pastors' Fund; Dr. C. G. Heckert presented the work at Wittenberg College; Rev. Habey the Oesterlen Orphans' Home, and Rev. Koolen the Tabitha Home. To the last synod voted $100 from the treasury.

On Tuesday evening the sermon was preached by Prof. T. Bruce Birch, Ph. D., on "Christian Nurture."

The following were elected delegates to the General Synod: Rev. M. W. Hamma, D. D., LL.D., Rev. F. M. Porch, D. D., Rev. Eli Miller, D. D., Rev. B. W. Zeigler, Rev. G. B. Schmitt; lay, J. W. Kahler, Herman Belmer, Amor W. Ulrici, W. H. Schaus and Mr. Lape. Mrs. Mary Tressler was elected to succeed herself on the board of directors of Oesterlen Orphans' Home.

The sermon Wednesday evening was preached by Rev. C. W. Larrick on "Justification by Faith." Mr. Harry B. Gearhart spoke in the interest of the aggressive work of the Laymen's Movement. The Rev. F. M. Porch, D. D., preached the ordination sermon, and Rev. E. C. Dolbeer was ordained.

Thus ended a most harmonious convention of the synod. A marked advance along benevolent lines was reported.

CALVIN A. HACKENBERG.

MEN AND WOMEN Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased. For good results use Dr. Kilmer's Swamp-Root the great kidney remedy. At druggists. Sample bottle by mail free, also pamphlet. Address, Dr. Kilmer & Co., Binghamton, N. Y.

CHURCH NEWS.

Louisville, Ky.—The annual report of the First Lutheran church, Rev. S. S. Waltz, D. D., pastor, shows a year of activity and encouraging results. During the year 78 new members were received and 53 infants baptized. $9,156.30 was raised for congregational work. Of this $939.58 was raised by the Pastor's Aid Society; $1,228.01 by the Sunday-school, and $233.50 by young people's societies. $1,302.03 was contributed for benevolences. The apportionment was met in full with an excess of $188.95. The Sunday-school enrollment is 493, and contributed $280.36 for benevolence. The young people's societies have 200 members, and raised for benevolence $228.54. The church property has just been renovated and improved at a cost of $2,900.

Lyons-Bernville, Pa., Charge.—Harvest-home services were held at the four places—Macungie, Lyons, Mohrsville and Bernville, with good offerings for benevolence. The pastor is now conducting communion services at each of the places, and will also have services at Salem and at Strausstown. After the meeting of synod at Middletown, he was also privileged, during the two-weeks' vacation, to visit friends at Tyrone and Juniata, to attend the Allegheny Synod at Hollidaysburg, the state Sunday-school convention at Altoona, and to preach for Revs. W. I. Good, Bellwood, and E. E. Schantz, Schaefferstown, besides dedicating to God in holy baptism the twin boys in the latter home. Meeting with all these dear friends and fellow-workers gives a person new enthusiasm to be faithful.

B. S. Dise, *Pastor.*

Missionary Society of Pittsburg Synod.—The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Pittsburg Synod was held in the First Lutheran church, Vandergrift, Pa., October 4th, 5th and 6th. A large number of delegates and an exceptionally large number of visitors were present. All were most hospitably entertained by the good people of Vandergrift.

The reports of the officers showed that good work had been done by the auxiliaries during the past year. The total offerings amounted to $4,800, with $406 box work additional. The total membership, including both old and young, is 5,716. 1,110 "Lutheran Woman's Work" are taken, and 615 "King's Message."

During the Thursday morning session an offering was lifted for the purpose of making Miss Hesse, our missionary in Africa, a life-member. The response was so liberal that not only Miss Hesse, but Rev. J. Elmer Bittle, the missionary president, were made life-members. Fourteen new life-members were reported for the coming year. The society will continue its loyalty to the general society, and in addition will support Miss Hesse in Africa and its own home mission at Crafton. Crafton, however, has assumed $200 more of its pastor's salary, which is very encouraging. The society also expects to raise by next Easter the price of a portable chapel, to be known as the Reamer Memorial, the same to be used in Home Mission work.

Mrs. C. B. King conducted a very profitable question-box. Mrs. E. B. Burgess gave the exposition of the text for the year, and Mrs. H. E. Berkey a paper on "Giving and Witholding." Dr. A. J. Turkle brought greetings from the Pittsburg Synod. Rev. J. E. Bittle told of local Home Mission work, and how the women can help in it. Mrs. J. P. Krechting gave a number of talks on our magazine. Mrs. Hanson presented the Pittsburg-Gettysburg Woman's League, and Miss Knepschield told of her work as a deaconess. Letters were read from Mrs. K. B. Shaffer, secretary of the general executive committee, and from Rev. Dietrick, treasurer of the Pastors' Fund.

The three addresses of the evening sessions were: The president's address, by Mrs. J. W. Schwartz, on the past year's achievement and the coming year's opportunities; the address of Rev. S. J. McDowell, on the great field for home-mission work among the foreigners; the address of Miss Mary Lowe, missionary to India, on the village women of our mission field in India.

The officers elected were: President, Mrs. H. C. Reller; recording secretary, Miss Eleanore Demmler; corresponding secretary, Mrs. D. K. Hill; treasurer, Mrs. K. R. Bardonner; historian, Mrs. C. F. Stifel; chairman of literature committee, Miss Eva Egerter. The department secretaries were re-appointed. Mrs. H. C. Reller was elected synodical delegate to the biennial convention, and Mrs. M. M. Allbeck delegate to the Pittsburg Synod.

Mrs. H. E. Berkey, *Reporter.*

THE IOWA SYNOD.

The 56th annual convention of the Lutheran Synod of Iowa met at Tipton, October 20-25, Rev. J. Kent Rizer, pastor *loci.* The synodical sermon was preached by the president, Rev. H. M. Leech, at the first session. The Matin services throughout the synod were conducted by Rev. W. H. Blancke, D. D. One service was given over to Rev. A. B. Leamer, who was the alternate.

The confessional service preparatory to the holy communion on Friday morning was in charge of the president. Rev. D. R. Huber preached the communion sermon from the text, 1 Cor. x. 16. The full communion service was used, and clerical and lay delegates partook of the Lord's Supper together.

Synod was organized, credentials received, and regular business taken up. The report of the treasurer, Rev. W. H. Bailey, was read and referred to an auditing committee. A notable item in the report was the large increase in benevolent offerings over last year.

Officers were elected as follows: President, Rev. H. M. Leech; secretary, Rev. W. L. Bright; treasurer, Rev. W. H. Bailey; statistical secretary, Rev. A. E. Isham.

The report of the committee on constitution was heard, and, after numerous readings, emendations and exercises, was referred to the committee, with instructions to report next year. The old committee was discharged and a new one appointed, two of the former members being placed on the new committee.

Revs. Yarger, Ludden, Neibel, Dysinger and McCulloch were heard as representatives of the respective Boards of Church Extension, Home Missions, Foreign Missions, Education, and Deaconess Fund.

Friday evening was given over to the Woman's Home and Foreign Missionary Society. The address of the evening was given by Mrs. E. D. Miller, general treasurer. The service was in charge of Miss Celia Lyday, president of the synodical society. Mrs. J. Kent Rizer was in charge of the box-packing. Rev. E. E. Neibel made a short address, telling of the work in Africa.

An important recommendation by the Advisory Board of Home Missions and Church Extension was that a missionary secretary should be employed. This was unanimously passed, and the board given power to engage a man. After considerable discussion, it was voted to elect a clerical and a lay trustee on the board of Midland College to represent the interests of our synod in the Western Seminary.

The sermon on Sunday morning was preached by Rev. Holmes Dysinger, D. D., on the "Heart of the Lutheran Church." Revs. W. H. Bailey and A. B. Leamer addressed the evening congregation on the subjects of the Laymen's Movement and Iowa Home Missions. Cards were passed and pledges secured for the Iowa mission fund.

The apportionment was increased from $1.71 to $1.93 per member for the coming year. Increases were granted to Home Missions, Synodical Treasury, Tabitha Home and Ministerial Education. The report of the trustees of Carthage college was presented by Rev. C. W. Maggart, D. D., after which President Hoover gave an excellent report of conditions. On Monday evening the address, "A Saving Sacrifice," was given by Rev. H. D. Hoover, Ph. D. Rev. C. E. Butler addressed the congregation Saturday evening on Inner Missions.

An item of much interest was the enthusiasm of the laymen of the Church in their organization of a State Lutheran Brotherhood. G. E. Rizer was chosen as president, and L. A. Larson, secretary.

Trustees and delegates were elected as follows: Iowa Synod, A. B. Leamer, W. H. Bailey and O. O. Roe; Nachusa Orphanage, J. A. McCulloch; Tabitha Home, D. R. Huber and O. O. Roe; Western Seminary, A. B. Leamer and W. H. Bailey; General Synod, clerical, Holmes Dysinger, J. K. Rizer, J. A. McCulloch; lay, G. E. Rizer, J. E. Gable and C. C. Martin.

An invitation was extended to the synod to hold the next meeting at Cedar Rapids, Rev. C. W. Maggart, pastor, and the invitation was accepted.

The closing address was by Rev. W. H. Blancke, D. D., on the subject, "The Parents' Responsibility in the Training of the Children."

H. F. Martin, *Reporter.*

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LUTHER LEAGUE OF AMERICA.

The Luther League of America held its ninth convention and commemorated its fifteenth anniversary in Pittsburg, Pa., October 25th to 27th. The sessions were held in the First Lutheran church, of which Rev. G. J. Gongaware is pastor. Delegates from local and district Luther Leagues and a large number of visitors attended the convention and many prominent speakers participated in the discussions. The officers were re-elected: President, W. C. Stoever; general secretary, Rev. L. M. Kuhns; assistant, Harry Hodges; treasurer, C. F. Anderson; statistical secretary, Rev. C. K. Hutton; literary secretary, Rev. P. H. Roth; topics secretary, Rev. G. H. Schnur. At the opening service Tuesday evening, after the liturgical service and music by the choir, the pastor of the church extended a cordial welcome, and E. F. Eilert, the first president, fittingly responded. Both speakers recalled the organization of the National League fifteen years ago in the same church. E. August Miller, Esq., spoke of the origin and purpose of the League, and was followed by President Stoever on the work and future of the League.

After the first business session on Wednesday morning, Rev. G. C. Loose addressed the convention on "The Great Commission," which was the theme of the convention, and Rev. Peter Livingston on "Filling the Ranks." In the afternoon A. H. Brissman spoke on "The Layman's Answer," Harry Hodges on "The Layman's Preparation," and Paul B. Mattici on "Substitutes and Substitutions." General discussions followed.

A banquet was given the visiting delegates by the entertaining Leagues on Wednesday evening at McCreery's, which was attended by at least 400 persons. W. H. McNair acted as toastmaster, and the post-prandial speeches were full of good sense and good humor. The grand rally was held in Carnegie Hall, which brought crowds to hear the fine speeches and excellent music.

On Thursday William Eck addressed the convention on "Systematic Giving," Miss Minnie Stohr spoke on "Givers in the Making," Rev. O. Glesner on "The Church and the Heathen," and G. A. Baldwin made an address on "The Luther League as a Factor." Mrs. O. D. Baltzly discussed "Junior Luther League Work." The papers and subjects were ably discussed, which added an interest and profit for those who were fortunate in attending this biennial convention of the National League.

LUTHERAN BROTHERHOOD FEDERATION.

The Olive Branch Synodical Federation of the Lutheran Brotherhood held its first annual convention in the English Lutheran church, Columbus, Ind., the Rev. G. E. Harsh, astor, on Monday and Rev. G. E. Harsh, pastor, on Monday and Tuesday, October 17 and 18, 1910. The ladies of the church served an excellent dinner at 6 p. m. on Monday, which was enjoyed by a large number of delegates and visitors. Rev. C. Huber, D. D., served as toastmaster, and several short talks were made.

A largely-attended mass meeting was held at 8 o'clock, opening with a short devotional service led by Mr. Thomas J. Quinn. The president, the Rev. A. C. Miller, D. D., after a few remarks, introduced Mr. Harry B. Gerhardt, of the Laymen's Missionary Movement, who delivered an address on "What the Brotherhood can do for the Boards." Mr. Gerhardt, by his information and earnestness, made a splendid impression on those present. The Rev. W. S. Sigmund, D. D., president of Olive Branch Synod; the Rev. H. K. Fenner, D. D., president of the General Synod; the Rev. S. S. Waltz, D. D., chairman of the General Synod committee of the Lutheran Brotherhood, and Rev. W. W. Criley, D. D., were then called on and made brief remarks.

The business of the Federation was transacted on Tuesday morning. Officers were elected as follows: President, Rev. A. C. Miller, D. D.; vice-president, Mr. Harry E. Pfingst; recording secretary, Mr. George W. Greth; corresponding secretary, Mr. Thomas J. Quinn; treasurer, Mr. H. C. Hasemeier.

It was decided that the annual dues of each organization connected with the Federation be 50 cents; also that each organization pay into the treasury $1 for expenses connected with this convention.

The convention of the Federal Council of the Lutheran Brotherhood, to be held in Washington next June, was announced, and each organization urged to send as many delegates as possible. The president, Dr. Miller, was elected as delegate to the convention of the Federal Council. Rev. R. T. Vorberg delivered the address of the morning on the subject, "The Brotherhood as the Pastor's Friend and Helper." The thanks of the convention were voted to the pastor, ladies and friends of the church who so kindly entertained the delegates. The afternoon session was made especially interesting by "A Model Brotherhood Meeting in Session," with Dr. Fenner serving as pastor, Dr. Waltz as president, and the delegates as members. The reports of committees covered the various departments of work suggested by the Lutheran Brotherhood. The convention adjourned in time for the delegates to attend synod.

THOS. J. QUINN, *Cor. Sec'y.*

[*Gleanings from Exchanges on page 24.*]

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ANSWERED.

BY DIXIE WOLCOTT.

Is I happy, honey? Sho
I's too busy, chile, ter know.
Got ter git dis washin' out
While de sun am lurkin' 'bout.

Cook de dinner, hoe de co'n,
And ez sho ez you's done bo'n,
Den I'll hab ter stop agen
Ter whip dat pickaninny Ben.

Git de goat and chillen fed,
Count' em ez dey goes ter bed,
Teachin' manners while I sews
Patches on de ole man's clo'es.

Sakes alive! I's hustlin' so,
'Clar' ter goodness ef I know
Ef I's happy or I ain't;
Got no time ter make complaint.

When I's nothin' else ter do,
I'll set down an' think it thro',
But de day ter think an' set
Land! dat day ain't hyah yet.

FINE LAUNDERING.

Now that laces and embroideries are so great a feature of almost every woman's dress, in the shape of yokes, stocks, collars and filmy waists, there is a new value in the old-time art of fine laundering, which our grandmothers prized as a suitable accomplishment for every well-brought-up girl. This kind of laundering takes time and patience, rather than strength, and demands careful and exact attention, a good eye and a delicate hand. Mere average washing and ironing soon cause the beauty of these personal possessions to be lost, and there is no reason why a refined girl should not take pride in manipulating her own dainty wear in laces and embroideries so as to bring them out from time to time looking "exactly like new."

A good standard soap and an abundance of moderately hot water are first requisites for the cleansing process. Hard rubbing is unnecessary and far too destructive for articles of this kind, though many laundresses appear to be unaware of that fact. Soft sopping and pressing in warm suds are much better for delicate textures than strenuous contact with the wash-board. A little borax, a tablespoonful to a pailful of water, is useful for removing all marks and stains; it softens the water, and will do no injury to the lightest fabric.

A thin, well-boiled starch gives the best effect in these materials. What is wanted is not stiffness, which even in muslins is very inartistic, but a soft firmness or body in every thread of the design. The fine line lawn or "handkerchief linen" now in vogue is an admirable medium for fine laundering. By the ancient methods of "clear-starching," it was clapped between the hands until almost dry, leaving every thread clear and distinct, with that beautifully sheer appearance which makes it at each renewal "every bit as good as new." Net laces and "all-over" embroideries must have this clearness to give a satisfactory result, and careful starching and quick, even drying in clear open air are important to that end.

The best laundress known to me in a long experience was one who spent a great deal of time over her wet clothes, slow in hanging up, because every piece was straightened and "snapped" into shape under her hands. Again in taking in, much time was occupied in smoothing and persuasive handling. "When my clothes are folded down, they are half ironed," was one of her sayings. This was quite true. Her ironing was done quickly, and gave a beautiful finish.

With laces and embroideries this ironing with the fingers is just what brings out the delicacy and beauty of the design and gives a particular freshness in the completed work. After trying the experiment of sitting down, with a clean white apron to cover the lap, and carefully pulling in shape each sprig and loop of a piece of fine lace, then with a moderately hot iron pressing it gently on the wrong side, upon a good thickness of soft covering on the board, one can see for oneself the advantage over the usual methods.

Embroidered table linen and center-pieces well repay the same kind of handling. The great importance of keeping every thread perfectly straight in its true position is not usually evident to the average laundress. Articles of this kind iron to best advantage before they are entirely dry, so that sprinkling is omitted. With colored embroideries the result is often better without drying at all in the open air, simply rolling the piece smoothly in a soft, dry towel and leaving it for half an hour, when most of the moisture will be absorbed, then ironing. It is, of course, first spread smoothly on the dry towel, then both rolled compactly together.

These little requirements of the finest laundering are all suited to light fingering and a quick eye for detail.—Dorothy, in Country Gentleman.

THE CARE OF FERNS.

Most ferns, especially those offered in greenhouses, are shade-loving. Their native homes are in canyons, or under trees in moist places, where the air is quiet, and their fronds are not disturbed. Many of them are from tropical countries and quite a number have originated in greenhouses, either as sports or from spores, as their seeds are called. Adiantums, or maidenhair ferns, are more difficult to manage in the house, because they will not long survive the dry air of rooms, owing to the extreme delicacy and small size of their pinnules, which are sometimes almost as delicate as gauze. They are sensitive to dryness of the air, though they will often do well in shaded places outside, in lath houses, or shady verandas. Many other kinds are admirably suited for house culture—different varieties of Nephrolepis, of which the Boston fern is one, the Asplenium Belangeri, Woodwardia, a native California fern, and Dicksonia Antarctica.

Ferns should not be placed in halls or situations exposed to draughts. They require great care in watering. People often think they have watered their plants when the water has only gone over the surface and around the sides of the pots, the center of the ball being still quite dry. This is especially the case when the pots are filled with roots. It is necessary that the ball should be thoroughly soaked. There is no regular rule as to the time of watering. Plants in vigorous growth require more frequent watering. On dry, warm days, when evaporation is great, water may be needed twice a day, while if the air is cool and moist, two or three days might intervene without water. A healthy, vigorous plant absorbs much water, while a delicate one can absorb but little. The soil should be examined always, and if dry, water it; if not, refrain from watering. When a dry pot is tapped, it gives a hollow sound like a ripe watermelon, while one that is wet gives a dull, heavy sound that indicates moisture.

When leaves shrivel and turn yellow, the soil has been too dry; if they turn yellow without shriveling, too much water has been given. In either case, the roots have been abused and lost their power of absorption.—Ex.

WHEN TO PRUNE TREES.

It is a true proposition for all trees, says the Bulletin of the Pennsylvania Department of Agriculture, that you can prune when in leaf if you desire to check or retard their growth during the coming growing season, but if you desire to promote or increase the woody growth next year, you should prune when they are dormant or not in leaf. Shade trees are often too large, and it is desired merely to hold them for shade purposes, without letting them grow larger. When this is to be done, it is better to prune them when in leaf, or in mid-summer.

However, when one prunes as late as October 1, it really does not make much difference in regard to the effect on the tree because the leaves have already performed their functions for the year, merely waiting the time when they will drop away, as they are no longer needed. At any time when you prune, it would be better to paint the ends of the stubs with pure whitelead and raw linseed oil.

PINEAPPLE VINEGAR.

To make pineapple vinegar, first cover the sliced fruit with pure cider vinegar; let this stand three or four days, then mash and strain through a cloth as long as it runs clear. To every three quarts of juice add five pounds of sugar. Boil it altogether for about ten minutes; skim carefully until nothing rises to the surface; take from the fire. When cool bottle it. Any kind of highly flavored fruit may be treated in the same way. A tablespoonful in a glass of ice-cold water makes a delicious drink for a warm day.—Ex.

—To preserve orange peel, steep the peels in salt and water for some time then lift them out and put them on in fresh water, watch them reboil, then draw the pan to the side of the stove and let it simmer gently until they are soft enough to be pierced easily with the head of a pin. Now boil one pound of loaf sugar in about half a pint of water for five minutes, then pour this over the peel and let it stand thus covered for a week. Now strain off the syrup, bring it just to the boil, then lay in the peel, and let it all boil gently together till the peel looks clear, when you lift it out, spread it out on a dish to cool, dusting it well with sugar, and leave it till perfectly dry, when it can be put away in air-tight tins.—Ex.

—Linoleum should not be washed often, and never under any circumstances should scrubbing-brushes, soap, or soda be used; they ruin oil-cloths.

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It is true the man behind the gun undoubtedly makes the gun effective, but how many Dreadnoughts could the best trained man sink *without the gun?*

No man can be effective unless equipped with the tools appropriate to his work. In an age of books and magazines, the preacher is not only handicapped, but helpless, if his library does not grow with the advancement of the world about him. He is properly the object of sympathy, but he will neverthless fail utterly to make "full proof of his ministry" without them.

The old adage—"like people, like priest"—holds true today. The congregation can make or unmake their minister, and thus their own prosperity. Why bring your pastor donations of clothing and groceries, or furniture, when his library is more threadbare than his coat? Why undertake to supply his physical necessities when his mind is improverished by lack of nourishment?

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GLEANINGS FROM EXCHANGES.

German at Home.

General Synod.—The congregation at Hanover, Kan., has given its pastor, Rev. K. Klinger, an increase of salary amounting to $200. Brother Klinger has faithfully served these people for the last ten years. The erection of a new church during the past year and this act towards their pastor seems to indicate a healthy spiritual growth. At Verdon, Neb., a parsonage was dedicated September 18th. The old parsonage was rebuilt at a cost of $1,400, making it modern and almost new. On the same day mission services were held and $155 collected for the mission cause. Mission services were also held at Meredosia, Ill., and in the country congregation seven miles distant. The collections amounted to $73.67. Rev. E. Ahrens, of Bennington, Neb., reports his church free from debt. The last payment, $175, was largely due to the efforts of the ladies' society. Brother Schnepel, Belmont, Wis., writes that his little flock at Shullsburg contributed at a mission service $15.90. Rev. Max Hering has changed his address from Marietta, O., to 22 Canal street, Jamaica, L. I., N. Y. Mission services were held at Glasco, Kan., and the sum collected was $46. At Lanham, Neb., St. John's congregation celebrated Sunday, October 2d, the 25th anniversary of its organization. The congregation had been organized in the year 1855 by Father Groenmiller. The brother, who by this time has passed his eightieth mile-stone, was also present and rejoiced with those that rejoiced. Rev. John Schrader, of Daniphan, Neb., and Miss Emma Temps, of Hanover, Kan., were united in marriage September 7th by Rev. K. Klinger, pastor of the bride. The young couple was well remembered by the congregation at Daniphan.

Iowa Synod.—Rev. J. G. Rembolds, of West Union, Ia., died September 1st, 78 years, 2 months and 7 days old. A new church was dedicated at Streeter, N. D., September 4th.

Joint Synod of Ohio.—The pastors of this synod who are laboring in Canada contemplated the founding of an academy. According to a resolution of synod, $20,000 is to be devoted for a building, three-fourths of which is to be raised on the territory. The brethren in Canada are in hopes of having $15,000 on hand by the 1st of February. Rev. G. Koehler was installed at Gilead, Neb., and Rev. P. D. Schillinger at Greenville, O. The northern district of this synod met October 5-11 at Sandusky, O. There were 160 clerical members present. The entire communicant membership is 25,225. For benevolent purposes they raised $33,357, an average of $1.32 per member.

Wisconsin Synod.—The Nebraska district of this synod met the latter part of August at Clatonia, Neb. There were present nineteen pastors, four teachers and twelve lay delegates. It was recommended that the synodical organ, the "Gemeinde-Blatt," be read in every family. The mission work among the Indians in Arizona is prospering. The board of trustees of the Northwestern College in Watertown, Wis., found it necessary to erect before winter a new professor's house. The board has always had trouble to find suitable houses in the city for the professors.

German Abroad.

People without Religion.—There is a sort of a news item going through the press in Germany to the effect that in the southern part of the island of Sumatra a people was found called Kubu, who were but little above the wild animals, a tribe of human beings without a trace of religious ideas and altogether void of any idea of the supernatural or even superstition. A scientific journal on ethnology thinks a great discovery to have been made and the "missing link" at last been found. Now comes Dr. John Warneck, the superintendent of the Barmen Mission Institute, a man who has labored as missionary on that island for a period of twelve years, who has written a most excellent book on the conditions of the people in that island, and says that there is nothing to this report. Some of those Kubu he acknowledges to be very low down and scarcely ever get out of the bush, but all those peoples on that and other islands in the Indian ocean were animists, believers in spirits and the souls of the dead and very superstitious. He says in so many words: "There never have been people found on this earth without religion." On questions of ethnology, our missionaries, as a rule, are the best authorities.

During the year 1909 there were printed in Germany 31,051 books. Of these 2,626 were of a religious nature, 4,486 were for the young. In the previous year the number was 30,317.

In Saxony the liberal school-teachers, who have been agitating for some years already the question concerning religious instruction in the schools, seem to take up the fight now with the state. What the end of it will be the future will tell. Of course, many teachers do not agree with them, but the liberals are in the majority.

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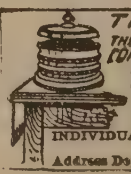

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Young Men's Column.

INFLUENCE.

BY SARAH KNOWLES BOLTON.

The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The lightest wave of influence, once in motion,
We should be wary, then, who go before
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearings carefully where breakers roar
And fearful tempests gather: one mistake
May wreck unnumbered barks that follow in our wake.

HITCHED TO AN ICEBERG.

BY WILFRED T. GRENFELL.

(The following sketch from "The Outlook" gives an idea of the kind of men among whom Dr. Grenfell is doing his splendid work on the Newfoundland and Labrador coasts.—Ex.)

"No," said the elderly skipper by whose side I was sitting on the cabin locker, "no, *zur*, I don' know how us did in them days o' schooners at all. Ye see, zur, if us got caught in the floe at all, there was nothing for it but to drift about wherever it liked to take un. If it drove her agin the land, or the standing ice, it was little chance enough there was for her.

"Why, zur, you minds well the year Skipper Blake lost his steamer less'n twenty-four hours out from his own home. It were all done in five minutes, zur. She were driven back by a huge pan more'n a mile long, which went rafting along over the standing edge.

"T'mate tried to pop her into a kind o' bite there were in the edge, and had nearly got round the point, when t' ole man comes on deck. The water seemed somehow sort er clear to the sou'east, so the skipper he twists 'er round and puts' er at it. Well, zur, it seemed as if it were for to be. For the big pan just caught her, and pinned 'er like a rat in a trap—us could hear her ribs a-crackin' like nuts, and the deck beams come up just like a arch, and bust, and you could 'a' fallen through the seams.

"We tried pumping, but, bless you! it weren't no good. So us landed the canvas and t' grub on the ice before it slacken again about twelve hours after. Then she just throwed up her head and goes down starn first, and we was left a-looking for her. Thank God, it weren't far from land, and every man got ashore."

There was a pause, and then he added sententiously, as he sucked his pipe, "If t' ole man had only stayed below five minutes to take a cup o' tea, I thinks it wouldn't 'a' happened at all.

"It was in the year o' Green Bay," he went on, "when the winds hung so long in t' nor'east, and so many vessels was lost—I was in the Hesperus wi' my boys. We was drove in by the pack along wi' the rest of 'em. But the old Hesperus was one to rise easy, and when the ice started rafting, it just lifted her up, zur—like a baby, zur—and left her lying there. It carried away her port stanchions an' about thirty foot o' rails an' bulwarks. But bless you! beyond that she weren't even so much as scratched.

"Eight o' the men were that scairt they went an' left her, but my boys, they stood by me, zur they did! Us started in to get some food an' canvas off of her, in case her might fall in t' wrong way; and there we bides till the wind showed signs o' slacking.

"Well then, zur, us gets all the powder us had, and blasted away at them pans to try and let her keel down easy. But ne'er a bit would she budge, till there were only a twelve-pound keg o' powder left, and not a single inch of fuse. There were nothing to be done but put it right under her—so us sewed the stabber round wi' tarry spun-yarn, and worked a bit o' powder in wi' it, and then we just lets her rip.

"Well—zur—if you'd seed that old ship get up on end and look at us that solemn like, zur, you'd a laughed till you cried, as all o' us done.

"What did us do then? Why, we all gets aboard—stows her grub an' stuff down below again. An' us got twenty-one hundred seals afore us wet an anchor or saw home again.

"The closest call I's had, it is you wants, is it? Well, zur, I thinks it were one time I was out in that old Hesperus. We was away off the Funk Islands, and the swiles was away again to the nor'ard; at least so it seemed to us. But the wind held to the nor'ard day after day, and we was losing ground that fast in the running ice that there were nothing for it but to hitch her onto a iceberg.

"There was one about sixty feet or more high we was driving by, and there were two grand pinnacles on it. So a dozen of us landed on the floe, and got alongside as best we could. Wi' our axes we cut steps up the side of un, till us got safely on 'is shoulder, and then passes our bight line round one pinnacle, an' hauls the big hawser home, and made fast.

"Meanwhile the ice had been wheeling pretty fast wi' the breeze, and all of a sudden the berg got clear and was floating in open water.

"There was a heavy swell running, and as soon as ever she shook free, down she started to go. Our schooner were away to leeward the whole length o' the line, and there were ne'er a boat afloat. Well, zur, t' berg went down that slow and steady, us didn't notice it till us was almost down to the water, so that I had hardly time to sing out, 'Hang on the line boys!' when the first sea broke right over us. Only one man had let go, and, luckily enough for him, the sea jammed him in against a sharp ledge of ice wi' the hawser taut against his legs.

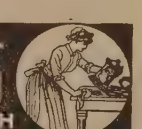
"She didn't stay down a minute, however; indeed, she must ha' gone level wi' the surface, I suppose, and then up she starts to come again, just as she went down, that solemn and that slow, as if the whole world belonged to her.

"When we had found out where we was again, we were well up in the air, and a boat was pulling towards us for all she was worth.

"One o' our fellows somehow got frightened, and when we was good sixty feet up again, he rushes to t' edge shoutin', 'My God, I ain't goin' to stay on this thing no longer!' And, zur, youse mayn't believe me, but if I hadn't 'a' catched him by the collar, jump he would have, sure enough. No one else said nothing, 'cept old Uncle Pete, and he just said in his slow old way, 'It don't seem as if us is going to be lost this time after all, do it, Skipper?' He said it that droll I had to stop and laugh, in spite o' having to tie the small line to the hawser and let all hands swing into the boat.

"We was soaked through, and cold, too, and there weren't no time to waste anyhow—leastways it seem' so—for the ole berg were on her way down again ahead. As it were, howsomever, the hawser held on to the pinnacles, and us had just time to get clear before another sea broke over her.

"Yes, o' course she might ha' tipped over; many on 'em does, as you says, but then you see she didn't, and that's all about it. Well' o' course, when the loose ice wheeled back, it steadied her up again, and us held on just as long as us wanted. No, I didn't *care* about goin' up on her again to let go, but what o' that?"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Young Women's Column

FLORENCE VANE.

BY PHILIP P. COOKE.

I loved thee long and dearly,
Florence Vane;
My life's bright dream and early
Hath come again.
I renew in my fond vision
My heart's dear pain,
My hopes, and thy derision,
Florence Vane.

Thou wast lovelier than the roses
In their prime;
Thy voice excelled the closes
Of sweetest rhyme.
Thy heart was as a river
Without a main;
Would I had loved thee never,
Florence Vane!

But fairest, coldest wonder,
Thy glorious clay
Lieth the green sod under—
Alas the day!
And it boots not to remember
Thy disdain—
To quicken love's pale ember,
Florence Vane.

The lilies of the valley
By young graves weep;
The daisies love to dally
Where maidens sleep.
May their bloom in beauty vying
Never wane
Where thine earthly part is lying,
Florence Vane! —Selected.

HELP FOR THE WOMAN WHO WORRIES.

How generally brooding eats into the life's usefulness of American women, making impossible clear thought and practical action when the need comes, is little realized, says Anne Shanon Monroe, in "The Delineator" for June. Each woman who broods so centers her mind on her own real or fancied wrongs that she becomes incapable of diagnosing her own case, and thus fails to see that she is merely afflicted by a disease common to women, and one that, unfortunately, she alone can cure. An outsider can do nothing for the woman who broods, but awaken her to the terrible habit in the thrall of which she is allowing herself to go to mental ruin as surely as though she were addicted to morphine or opium. And to break this terrible habit requires as much willpower and self-discipline as to rid oneself of the other evil.

Here is a psychological fact: Every normal woman has, deep buried in her nature, a native current that can and should control her life. She has a tendency in some one direction, which can be made to lead her out of whatever bog in which she may be mired.

The first thing, then, is to put your finger on the natural bent of your nature. What do you love best? Where are you happiest? What work is not toil, but pleasure? Ah, how the tired eyes brighten!

I wish to put down right here another psychological truth, as a sure plank on which you must cross from skepticism to belief: The first step toward doing, be it so insignificant as to seem to you hardly a step at all, changes the whole condition of things about you; a thousand forces begin to work with you, where before they were against you. You have gotten with the current where before you were against it; and though on the surface failure may appear to follow your efforts, you have in reality started things going your way. Nothing but your own self can now stop you.—Ex.

NOT BOTH.

"We two can't be happy living together," said a woman, speaking of herself and a relative with whom circumstances compelled the sharing of the home. "I've given up trying, for my part."

"Yes, I suppose that is all that you can do," agreed the friend in whom she was confiding. "If you can't both be happy there doesn't seem to be any way left for you but to make her as happy as you can, and give up trying for your own part."

The tone sounded sympathetic, the words seemed to be a repetition of the ones her own lips had just spoken, but the complainer of domestic infelicity flashed upon her companion a startled, half-questioning glance, dropped the subject, and went thoughtfully upon her homeward way, not quite sure whether she had met a case of innocent misapprehension or a new recipe for shaping her life.

Supposing it to be the latter, it might be one well worth trying by persons similarly situated. If life's exigencies have so placed you that you must live with some one, and you find that you cannot both be happy, why not make it your care to look after the happiness of the other one? Try it, and you shall assuredly find that in some way, unwatched and unsuspected, your own share has slipped into your life and heart. He who "makes the few loaves many" will take care of that. —Ex.

JEAN'S ALGEBRA.

Jean unstrapped her books, and took pad and pencils from the closet.

"I'd like to be polite, Mr. Marshall," she said, laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite until my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young ladies don't generally have much taste for algebra."

"Like it!" Jean repeated vehemently; "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse, I'd never get it done. And I may be stupid—I am stupid in it—but it shan't conquer my morals anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you'll like it better after a while."

"Never!" Jean returned emphatically.

A month later three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corinne's music? Barbara's art? They had been studied only for accomplishments—they never had supposed that they would need them.

Then a letter came from Mr. Marshall, with the wonderful offer of a well-paid position for Jean.

"Jean!" Corinne cried; "why, she's the youngest!"

"And never studied typewriting in her life!" Barbara chimed in.

"For Miss Jean," Mrs. Randall read: "A young lady who always tackles her hard things first in the determination that they shall not 'conquer her morals' is the kind of young lady that we need fifty-two weeks in the year."

"Who would have thought that a little thing like that"—Barbara said, brokenly.—Pittsburg Observer.

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For the Children.

THE BORROWED CHILD.

BY MISS HOWARD WEEDEN.

My chile? Land! no, she's none o' mine;
She's des one I have tried
To put in place of Anna Jane—
My little one that died.
Dat's long ago; no one but me
Knows even where she lies;
But in her place I've always kept
A borrowed chile, her size.

As soon as it outgrows my chile,
I lets it go, right straight—
An' takes anodder in its place
To match dat heabenly mate.
It's took a sight o' chillun, sho',
To ease dat dull ol' pain,
An' keep de pretty likeness fresh
Of my dead Anna Jane.

Der's more den forty years, you see,
Since she has been in heaben;
But wid de angels years don't count—
So she's still only seben.
Time treats us all up dere des lak
It do white ladies here—
It teches 'em so light—one's still
A gal at forty year.

—Central Christian Advocate.

DEAR OLD MUGGINS.

Whoever heard of a religious horse? Of course we all know that horses are considered very intelligent, but the one I am going to tell you about seemed to love to go to church. Muggins was his name, and he was of a beautiful bay color. For twenty-five years he had drawn his owner and family to service, and during the last twenty years had missed but two Sabbath days. Every morning of the week Muggins was carefully groomed and every once in a while was "regularly" scrubbed with soap and water. Now what do you think of that? You see he was well cared for.

One particular Sabbath morning Muggins' owner, Mr. H. B. Smith, remarked to his wife:

"Jane, I believe 'Mug.' is getting too old to carry us to church. He goes pretty well yet, but I notice he heaves badly coming up the hill this side of the parsonage."

"Poor Muggins!" exclaimed Mrs. Smith, "I suppose that's so; but, Harris, I don't know how we should feel to ride behind any other horse. I should miss him."

"So should I," agreed Mr. Smith; "but I really think we would better turn him out to pasture on church days hereafter."

The following Sabbath was rather unpleasant but Mr. and Mrs. Smith decided to brave the weather. Accordingly, Bess, a younger horse, was pressed into service, and carried the family swiftly to their destination.

"All the same," said Mrs. Smith, "I like Muggins best, don't you, children?"

Indeed the children did.

Service over, Mr. Smith went around to the shed which stood back of the church building, to get Bess and the buggy. What was his unbounded astonishment to see in an adjoining stall dear old Muggins! There he stood as complacently as if he had been expected to be there. When Mr. Smith went toward him he glanced around as if to say:

"You can't keep me from attending church. You can use a younger horse if you want to, but I shall have to come too."

"It's a shame to throw you over, Muggins, old boy, isn't it?" said Mr. Smith repentantly. Muggins' answer was to rub his head lovingly on his master's coat sleeve.

When Mrs. Smith and the children learned what had happened there was great excitement. Muggins was patted and hugged, given sugar lumps, affectionately talked to, and sincerely admired by one and all. Even the pastor gave him a good deal of attention, and as the Smith family drove home, with Muggins following slowly behind, the preacher was heard to say:

"Well, well! if my congregation would only do as well as that poor old horse, how proud and satisfied I should be. No obstacle, it seems, can keep him from service. Just think of his coming in the rain, too." A steady downpour had begun by this time.

On the way home the Smith family were puzzled to tell how Muggins secured his freedom.

"Oh!" said Mr. Smith suddenly, "I remember now! I didn't put him in the pasture at all but in the stable. I just believe I must have forgotten to shut the door."

"And," Mrs. Smith finished, "dear old Muggins couldn't stand the ringing of the bell and just trotted off to church."—Ex.

SOME GARDEN SECRETS.

Greta found Alan lying face down on the bank of the lily pond. He was staring hard into the water.

"What are you looking for, Alan?" she asked, coming up behind him and staring down, too.

"Trying to see a tadpole turn into a frog," said Alan. "You know they drop their tails off and turn into regular frogs, but I don't see any spare tails lying round, and I've watched and watched and none of them seem to be shedding their tails to-day."

"That's something like watching a bud blossom," said Greta. "You know, when a bud looks as if it were going to open surely in a minute, and you watch and watch and watch and watch till you almost go to sleep, and it doesn't move a mite, then, if, after you go off and play for just a tiny minute, when you come back it's all blossomed out. But I guess, if you watched forever, you'd never see a tadpole's tail drop off, for they don't drop off."

"They do, too," said Alan. "How else do they get rid of them? When they're tadpoles they have tails, and when they're frogs they have none, so they must drop 'em."

"I used to think so," said Greta. "But Aunt Peggy, she goes to college, you know, and she learned there that they don't lose their tails off—the tadpoles, I mean. They just grow shorter and shorter till they disappear inside of the frog. I suppose it is something the way a turtle draws his head in his shell, only the turtle does it often and quickly and the tadpole does it once awfully slowly, and never pokes it out again. Aunt Peggy said the tail changed inside of the frog, but I didn't understand very well all about it."

"When I grow up, I'm going to college to find out for myself," said Alan determinedly.

"So am I," said Greta. "Aunt Peggy told me about a funny blackfish called the squid that manufactures ink inside of himself, and when his enemies are pursuing him in the water, he just spills a lot of the ink into the water so the water gets all cloudy and the enemy can't see the squid at all and he escapes."

"He's a real smart fish, isn't he?" said Alan. "Did your Aunt Peggy ever see one?"

"Yes, and she saw the ink, too, and she dipped a pen in it and wrote her name and the date, and that it was written in squid ink. And it looks most like any ink. If you'll come in the house she'll show it to you."

As the children were going to the house Alan said:

"There's one other thing I'd like to see, and that's a snake crawling out of his skin. You know that snake's sin we found in the bushes last summer? Well, I'd just like to have seen the snake crawl out of it."

"We'll have to keep our eyes open," said Greta.—New York News.

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BOOK REVIEWS.

The Nature of God. *A series of lectures. By J. A. Hall, D. D. Lutheran Publication Society, Philadelphia, Pa. Pp. 328. $1.25 net.*

The eight chapters of this volume were originally eight lectures delivered before the students of Wittenberg Theological Seminary in the winter of 1908-9. Their aggregate purpose, as defined by the author, is "to present the Christian idea of God as opposed to that of philosophy." Dr. Hall has a well-merited reputation throughout the General Synod, and beyond its borders, as a thinker and scholar. This book will increase it because of the range of the discussion and the manner in which it is conducted. It is a contribution by one of our capable and cultured ministers to the literature of a subject that is of more than denominational interest. It deals with fundamental problems of religion. If we have correctly apprehended Dr. Hall's thesis, it is that the essence of religion is a living consciousness of oneness with God, who can be known only through "a manifestation at once external and sensuous," and that its content is the certainty of a new life within. The first two chapters on "The Failure of Philosophy" and "Reasons for the Failure," prepare the way for the statement and defense of this thesis, while the chapters on "The Certainty of Religious Knowledge," "Anthropomorphism" and "The Trinity" are a further elaboration of its implications. We cannot but feel that Dr. Hall has too much narrowed his idea of revelation, and in repudiating the natural arguments for the existence of God has deprived his theistic belief of some of its most rational warrants. Of course, reason cannot mathematically demonstrate the existence of God, but if the cosmos is his creation, it must inevitably bear marks of its origin. That men may rise through nature to some apprehension of nature's God—his deity and power—is the declaration of St. Paul, and this declaration has been confirmed by the history of speculative thought. In the judgment of Lord Kelvin, delivered shortly before his death, the arguments known as the cosmological and teleological had been robbed by science of none of their force. God's self-revelation in grace carries our knowledge of him far beyond that which we receive through his self-revelation in nature; but the foundations of creation and redemption are the same. "The Logos who became flesh is the same by whom all worlds were made." Dr. Hall vindicates, and we believe triumphantly, the anthromorphic conception of God. His reasoning here is biblical, clear and acute. His discussion of the Trinity is also able, though we do not believe we have in the human personality a full analogy of the *ad intra* relations of the three Persons of the Godhead. However suggestive it may be, to press too far the illustration of the human personality functioning in the three-fold form of reason, will and love, leads to the modalistic conception of the Trinity. We cannot forbear to speak of the elevated tone of this book throughout, its clear flowing style and its fine Christian mysticism. We have here the fruits of much meditation as well as of wide and varied reading. We observe a slip, doubtless due to inadvertence, in the use of the term "final cause" on pp. 17 and 18, and call attention to it merely that it may not escape the notice of the proof-reader in the next edition of the book.

Along the Trail of the Friendly Years. *By William E. Hatcher, LL.D., L. H. D. Revell Co., New York. Frontispiece. Pp. 359. $1.50 net.*

The reader who follows the author along the trail of the friendly years as he has here described it will be conscious of the peculiarly human appeal there is in autobiography, while at the same time he will reap the profit that comes from the study of history. For the man who tells in such charming and simple fashion the story of his life, passed through stirring scenes and witnessed history in the making, bearing his own manly part at every turn. Born on a lonely plantation in Virginia, he describes his boyhood and its environment, his conversion, his preparation for the Baptist ministry, until the trail he followed led him out into and through the scenes preceding the Civil War, through the war itself and the turbulent period of reconstruction, bringing him finally into influential pastorates in Richmond and Baltimore, and still later into fruitful service for the cause of Christian education. Of absorbing interest is the narrative of the war and its moving, thrilling scenes as these were witnessed by one close at hand and in full and ardent sympathy with the lost cause. But it is useless to specify particular parts of the book. It is a compelling narrative from cover to cover. Dr. Hatcher possesses a quality that has served him no less in writing these pages than it did through his whole life, from his lonely boyhood onward through years of struggle, disappointment and achievement—the sense of humor, genuine, unforced, kindly.

The Day of the Country Church. *By Rev. J. O. Ashenhurst. Funk & Wagnalls Company, New York. Pp. 208. $1.00 net.*

This is an interesting book, dealing with a phase of the problem of organized Christianity that has received too little attention. The fundamental importance of the rural church is appreciated only when we realize how largely the leadership in the religious and public affairs of the nation has come from the country. In the judgment of so competent a student of religious conditions as Mr. Mott, the cities cannot even now be relied upon to furnish the Church leaders of the future. Hence the importance of maintaining the work of the country church in efficiency and power. This volume deals with the whole problem sympathetically and intelligently. The entire discussion proceeds from years of personal experience in the rural pastorate, combined with a study of what other students of the problem have had to say on the subject. Its eighteen chapters deal with such aspects of the case as the opportunity of the country church and its expansion, institutional methods, evangelism, the Sunday-school, co-operation, denominationalism, the church plant, finance, etc. It is a book which will well repay reading, whether by the country pastor and church officer or by the city pastor who would understand the antecedents of many of his most efficient members.

My Religion in Every-Day Life. *By Josiah Strong, D. D. The Baker & Taylor Co., New York. 12mo., cloth, 61 pp. 50c net.*

This little book is the expansion of an answer written to "Success Magazine" in response to its question, put to a number of men, "What does your faith really mean to you?" It is divided into three chapters—"How My Religious Experience Began," "The Individualistic Point of View," and "The Social Point of View," which is the culmination. Dr. Strong is too well known, and his point of view is too well known to make it necessary to say that the culmination is a strong and positive Christianity of the manly type that appeals to twentieth century manhood and that must dominate the world:—"Service inspired by love and measured by sacrifice!" Man as a helper of God, recognizing no true distinction between sacred and secular, and seeing God in everything. He speaks of his religion as "a philosophy that works. It satisfies my mind, it warms my heart, it kindles my hope, it feeds my enthusiasm. It makes my life a joy, and the life beyond a greater joy, so that I have much to live for and more to die for."

Select Notes. *A commentary on the international Sunday-school lessons. By Rev. F. N. Peloubet, D. D. W. A. Wilde Company, Boston. Pp. 382. $1.25.*

Peloubet's "Notes" again makes its annual appearance and this time is its thirty-seventh. Its steady growth during the past thirty-six years gives to it a quality only to be obtained by a positive improvement year by year. The lessons for 1911 are based upon the history of Israel and Judah and take up the kings and prophets of that period. Particular attention is centered upon the department of inductive studies on each lesson. This method compels the teacher to get all the help possible from the Bible itself, before consulting any outside aid in its interpretation. This commentary is of great value to teachers and older classes. It is also rich with suggestions of how the lessons can be so adapted to the Intermediate and Junior Departments to make them helpful and practical in the daily life of the younger members of the school.

I Choose. *By Gertrude Capen Whitney. Sherman, French & Company. 12mo., cloth, 90 pp. $1.00 net.*

Yet Speaketh. *By Gertrude Capen Whitney. Sherman, French & Company. 12mo., cloth. 85 pp. $1.00 net.*

Two books by the same author and of the same type. Rather attractive stories but leaving too great gaps to be covered by the imagination without adequate reason for their being covered. The marvelous development of a slatternly domestic who is caught by a thought that at once works a transformation in character, speech and manner that makes her a phenomenon; a consumptive "poor white" boy with an imagination attracts the attention of the superintendent of the mill in which he had worked, and is given "a chance" which he improves so well that in a short time he has become a most unusual landscape gardener with a philosophy that is overmastering in its ideals. It is all very pretty, and if one can lose sight of the impossibilities of the situations the stories will possibly convey the lesson which they are intended to teach.

Little Talks to Little People. *By James M. Farrar, D. D. Funk & Wagnalls Co., New York. Pp. 272. $1.20 net.*

Dr. Farrar, pastor of the First Reformed church, Brooklyn, has been unusually successful through a long term of years in interesting the children of his congregation in the Sunday services by prefacing the regular morning sermon with a sermonette, or more exactly, a short story designed to impress the little folks present with some truth or lesson in duty. This book reveals his method and explains his success. It is made up of such talks delivered in the course of a year, one for each Sunday, and arranged according to the seasons. Pastors who would discover and master the art of talking entertainingly to children will find many a hint here. Parents will find it a capital book to read to their children. The brief, bright "talks" will not only interest little people, but fill their minds and hearts with wholesome truths.

Westover of Wanalah. *A story of love and life in old Virginia. By George Cary Eggleston. Illustrated by Emil Pollak Ottendorff. Decorated Cover. Lothrop, Lee & Shepard Co., Boston. Pp. 451. $1.50.*

This is one of the best efforts of a master of Southern romance. It deals with social and political conditions as they existed in ante-bellum Virginia, and shows the honor of a man under trying conditions triumphantly vindicated and rehabilitated. An important part is played by Judy Peters, a singular female political boss in the mountain districts. Of course there is a love story, and a very charming one, with a heroine as well qualified to maintain the honor of a family true to the best traditions as is the exceptionally well presented hero. Mr. Eggleston's audience is secure; it is only necessary to say that here is some of his best work.

Yawcob Strauss and Other Poems. *The complete poetical works of Charles Follen Adams. Profusely illustrated with text and full-page illustrations by "Boz." Lothrop, Lee & Shepard Co., Boston. Pp. 311. $1.00 net.*

Charles Follen Adams, or "Yawcob Strauss," as his friends call him, has for many years been recognized as not only the cleverest of all versifiers in German-American dialect, but as an occasional poet of power and feeling. This volume meets the demand for a complete collection of Mr. Adams's verse, and offers such noted poems as "Der Long-Handled Dipper" and many others which have been added to those previously contained in "Leedle Yawcob Strauss" and "Dialect Ballads."

Why We Believe the Bible. *By Amos R. Wells. United Society of Christian Endeavor, Boston, Mass. 12mo., 167 pp. $1.00 post-paid.*

A most excellent little book for the average reader. It is not meant for the student so much as for the ordinary Christian worker, particularly among the young people of the church. It covers the great facts concerning the Scriptures, including many of the questions that are agitating the church—Inspiration, the Virgin Birth, Incarnation, the Trinity and the Atonement. The position taken is conservative and clearly stated, and should be most helpful. The form of treatment is in question and answer.

Secular News.

Home.

Census reports show that Philadelphia is the third largest city in this country, and the ninth in line in the big cities of the world.

J. Armstrong Drexel broke the American aviation record for altitude at the Belmont Park meet, New York, rising to a height of 7,105 feet.

An inventory of the estate of Samuel L. Clemens (Mark Twain), filed at Redding, Conn., gives its total value of $611,000. All is left to his only daughter.

Secretary Knox will cable a request for immediate extradition of the men arrested in Mexico suspected of having dynamited the Los Angeles "Times" building.

Oscar Straus, American Ambassador to Turkey, now on leave of absence in this country, has notified the State Department that he desires to be relieved of his diplomatic duties.

The Treasury Department has officially expressed its policy, and hereafter merely "getting the money" will not satisfy the United States Government in undervaluation customs-frauds cases where there is evidence to convict the offenders.

The conference of railroad lawyers, in session at the Waldorf-Astoria, agreed to form a committee of seven for the purpose of fighting the constitutionality of the Mann-Elkins law, one of President Taft's pet measures.

Senator Elihu Root declared in a speech in New York that President Taft is the logical candidate for renomination in 1912. He said that a general defeat of the administration might mean that the party would turn to Roosevelt again.

There are enrolled at the Massachusetts Institute of Technology twenty-six Chinese students, sent by their government to obtain advanced knowledge of American engineering. Nine of them are making a special study of naval architecture.

Alan R. Hawley and Augustus Post, who went up in a balloon from St. Louis October 17th, were rescued in the woods of Canada, where they landed from the balloon October 19th after traveling a distance of 1,355 miles, and thus winning the first prize in the James Gordon Bennett cup race. They tell a tale of near-starvation in the wilderness, having been forced to live for a while on wild cranberries.

Foreign.

Nicaragua has formally recognized her sister republic of Portugal.

Seven banks in Shanghai, China, failed, and caused a financial panic in that city.

Counsel for Doctor Crippen, in London, has decided to appeal from the death sentence.

Germany has asked for more time to settle the controversy with the United States over potash legislation.

Maurice Tabuteau, French aviator, broke the world's aviation record for distance and time by flying 289 miles in six hours.

Later reports from Naples, Italy, are to the effect that only 100 lives were lost by the storm and volcano eruption in that vicinity.

Senor Franco, Premier of Portugal at the time King Carlos was assassinated, was arrested on a charge of abuse of power during his incumbency.

A French physiologist has discovered what he calls aviation sickness, which he believes accountable for many tragic accidents which happen to flyers.

The Hague International Court of Arbitration in the Venezuela-United States dispute awarded a verdict of $46,867 damages to the Orinoco Steamship Company, of New Jersey.

The Uruguayan insurgents are advancing from the Brazilian frontier about 3,000 strong. Smaller bodies who are trying to unite with the main force are having skirmishes with the government troops.

No new cases of cholera were reported in Naples, making the second consecutive day of freedom from contagion. If this condition continues another day, the port of Naples will officially cease to be infected.

Since the discovery of the conspiracy against the Mikado—the first in the history of the Japanese Empire—the government has redoubled its efforts to stamp out socialism and anarchism, or the "Red Plague," as it called there.

Premier Briand, defending himself against attack by Socialists in the French Chamber of Deputies, declared he had saved the country from anarchy by calling the striking railway workers to the colors. Pandemonium reigned in the chamber, but on the following day Premier Briand was given a vote of confidence by the chamber, after flaying the Socialists and explaining his speech, cut short by the turmoil of the day previous.

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REFLECTIONS OF AN OUTSIDER.

[*Continued from page 9.*]

ship, brought the confessional issue to a crisis and made Professor Richard keener than ever against the custodians of a complacent orthodoxy. We wished to emphasize that Dr. Schmauk finally also found the position of the *Konferenz* unsafe, and that the page was no more right than the princeps when he proposed to "reduce the number of the opponents of the Formula of Concord to a very small minority." Page and princeps were both investing in anachronistic armor, a sport that Professor Richard did not indulge in, as he knew he had the best European scholarship on his side.

The position of Professor Richard in reference to the negotiations about the *Konferenz* was what we especially had in mind when we alluded to the opposition. His "Confessional History" did not concern us, though we knew that the "World" was making an unwarrantable controversial issue out of this book. It was not necessary for us—the assertion of the "World" notwithstanding—to write about Dr. Schmauk in order to have something to say about Professor Richard's book; for there was no dearth of opportunity to praise Richard. It was the wish of Professor Richard that I should revise his manuscript where it was dealing in Scandinavian history; it was also his wish that I should review his work in the "Quarterly." I revised parts of the manuscript. But work of another kind left me no time to review his History, though I was familiar with most of its phases, since hardly a week passed, when he was writing it, that we did not discuss some point in connection with it. But I felt as Harnack felt about reviewing his colleague Bernhard Weiss's recent work on the sources of the gospels. Harnack is no dilettante in the history of the Apostolic Age, but, in reviewing Weiss's work, he stated the latter's positions and deferred his judgment, claiming that it would require, on his own part, several months' research work to test the positions of his colleague before he could feel himself competent to accept them or reject them. Imagine Richard's critics exercising such precaution!

I do not think that the value of Richard's book is affected by the statement of the "World," that its positions have been "antagonized and refuted" by every man in the General Synod who has written on the subject, except the LUTHERAN OBSERVER.

Richard's book has been antagonized, but not refuted. I was instrumental in having his book sent for review to about twenty European scholars, scholars whom, I trust, our home theologians will respect. So far I have seen only one, and that of a man that does not think very highly of the General Synod, who has censured it. But he neither specified charges, nor attempted to refute. The other reviewers have been favorable. And all of them praise the work for its diligent use of the most recent German authorities.

At home, a few months ago, Professor Richard's book was given a most cordial reception in a review by Rev. Caspersen in the "Folkeblad," a review of about twelve columns if printed in the "World." Thus much for a Norwegian testimony.

I can assure the "World" that Professor Richard's positions on the Augsburg Confession and on the Formula of Concord conform entirely to those held by the leading authorities of Denmark. It suffices to mention Professor Bang's articles in Kirkeleksikon for Norden. Thus much for a Danish testimony.

I can further on the basis of my own examination assure the "World" that the wide divergencies between Tschackert and Richard, as they have been guessed by Professor Tressler in the "World," do not exist.

Professor Richard's work is not faultless. Nevertheless, it is the best work we have in English. And it will remain a standard work for years to come. Though it may have to run a series of gauntlets and get a few scars from theologians of the hatchet order, even be subjected to mutilation, it will retain enough vitality to serve the present generation—ably and well.

As to my conception of the creedal quia and quatenus, which the "World" would like to get some information about, let me refer it to "Lutheran Quarterly," July, 1907, p. 344 ff.

The "World" also desires to learn how large a list of inch-high distinctions the outsider "might be pleased to make." I had spoken of "inch-high distinctions, dressed in little brief ecclesiastic authority," who threw their missiles at Professor Richard. What shall I answer? Perhaps the back of an ordinary postage stamp might be able to bear the burden of their initials. But let us not sacrifice poetry to mathematical measurements. Dean Farrar, who had all kinds of distinctions to face and fight, has a few sermons on the "inch-high" ones. And it is he who has seen fit to incorporate into one of his most religious books this fragment of poetry:

"Man, proud man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven
As makes the angels weep, who, with our spleens,
Would all themselves laugh mortal."

I shall leave it to the "World" to write a commentary. I promise to be silent about it and not to grudge the "World" the serene satisfaction of imagining, as it has been doing, that "one of our valued contributions seemed to have a depressing influence upon his zeal in helping the General Synod from the outside."

Minneapolis, Minn., Hallowe'en, 1910.

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